

BEAVTIFVLL  
Blossomes , gathered by  
*John Byshop, from the best*  
trees of all kyndes, Diuine, Philoso-  
phicall, Astronomicall, Cosmogra-  
phical, historical, & Humane, that are grow-  
ing in Greece, Latium, and Arabia, and some  
also in vulgar orchards, as wel frō those  
that in auncient time were grafted , as  
also from them which haue with skil-  
ful head and hand beene of late yeares,  
*yea, and in our dayes planted: to the vn-*  
*speakeable , both pleasure and*  
*profite of all such as*  
*wil vouchsafe to*  
*use them.*

*¶ The first Tome.*

*Imprinted at London for*  
*Henrie Cockyn, dwel-*  
*ling in Fletestreete at the signe of*  
*the Elephant, a litle aboue*  
*the Conduit.*

*ANNO. 1577.*



BEAUVILLI

Blotches, gathered by

John Byrd from the

mountains of all kinds, Dine, 1743

John Byrd, Astronomical, Comptroller

of the Virginia Company, 1743

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## The Authour vnto his Booke:

borrowed and translated out of Martial  
his Epigrammes.



*Blisselesse Booke in Powles Church yard  
Thou scorned cranes to dwell,  
When farre from frumpe thou mayst remaine,  
In emptie deske full well.*

*The coy dame Englands squemishnesse  
(Ah foole) thou knowest not, thou:*

*Beleeue me, Brutus braving broode  
Are too too fine nosle nowe:*

*More scornfull quippes, and Momish mockes  
In no place may one dont,*

*The olde, the young, yea, children too,  
Can finely gibe and flout.*

*When thou shalt looke for to be praisd,  
And to be made much of,*

*Disdainefull hand will trosse thee high,  
And cast away with scoffe.*

*But that thy maisters dashing blots  
Thou mayst not bide so oft,*


*Nor that the painefull penne thy faults  
May note, when neede is thought:*

*Thou wanton dost vnwisely wish  
Abroade in world to flye:*

*G O D speede thee well: but safer thou,  
At home with me mightst lye.*



The Authour vnto  
the Reader.

 Being infected with the  
cōmon contagion of oure  
time, whiche maketh vs  
small smatterers in good  
letters, like vnto *Æsopes Ape*, am-  
bitiously to bring abroad, and shewe  
vnto all men the deformed broode of  
our witlesse braines: haue bene pric-  
ked foorth to publishe vnto the world,  
my vnskilfull conceits: and being ob-  
scure to seeke fame by shame, or to vse  
*Horace his wordes*, *Stultitia cælum*  
*petere*. This yll shap'd chaungling  
of myne haue I, following the manner  
of these daintie dayes, who do delight  
to dally with the letter, named *By-*  
*shops Blossomes*: bycause it doeth  
wholy consist of many & diuers mat-  
ters

## To the Reader.

ters collected out of many and sundrie  
sortes of authours: as if a man should  
in the spring time gather together  
beautiful blossomes from all kindes of  
trees. To declare the fruite of these  
floures it shal not be needefull in this  
place: seeing that the page folowing  
doth shewe the particular contentes  
of euery Chapter: but this onely I will  
say: that besides a great number of o-  
ther thinges, woorthie bothe the rea-  
ding, and also the remembring: thou  
shalt finde briefly, and truely repor-  
ted all the notable actes, ends and va-  
riable chaunces of almoste all the fa-  
mous Princes that haue reigned tho-  
roughout the worlde vntil this day.

But if perhappes the firste Chapter  
(wherin I haue leaped aboue my lat-  
chet) may seeme vnto some delicate



## To the Reader.

cares for the subtiltie of the matter,  
and specially it being so stammered  
out by me, to be somewhat obscure, &  
not for their pleasaunt humour: let  
them passe it ouer, and reade the rest:  
whiche are all pleasant, and as plaine  
as Dunstable way: vnlesse peraduen-  
ture in some place where that through  
the Printers ouersight, yea, or mine  
owne negligence, a worde is either o-  
mitted, superfluously added, mispla-  
ced, false named, or ill pointed: the  
whiche I am moste humbly to desire  
thee of humane courtesie, either by  
thine owne wisedome to correct: or else  
vouchsafe to take the paines to resorte  
vnto the Table of errata or escapes:  
where I hope thou shalt finde thy selfe  
fully satisfied. Thus eftsoones cra-  
uing thy patiēce in bearing with mine,  
and

To the Reader.

*and also the Printers imperfections:  
I remit thee unto the reading of the  
worke: the whiche I do hartily praye  
may worke in thee the wished effect, so  
that it may redound bothe unto thine  
vnspeakable pleasure and profite: and  
also the surpassing praise of the peere-  
lesse creator: and then shal I be in-  
couraged to proceede: and fully to  
matche in matter the ample and glo-  
rious title.*





# Byshops Blossoms!

I

## The first Chapter.

Of the essence, vnchaungeablenesse, singlenesse, and almightynesse of God.



**A** Valerius Maximus, following the olde order of the auncient Oratours, who alwayes began their orations w<sup>th</sup> the invocation of God, first entreateth of Almighty Ioue in his wor<sup>thie</sup> worke of manifolde matter: so likewise I (that am bozne nowe the day starre is risen, whereby we do moze perfectly see that al good gyftes come from aboue, & do moze surely acknowledge that apt likening of God by the diuine Platonistes vnto the centre, and all creatures vnto the circle: signifying thereby, that as from the centre, or middle prick, all lines do p<sup>ro</sup>ceede into the circle and from it returne vnto the centre againe, so also from God all good things come vnto his creatures, and from them redound backe vnto his honour and glozie) will beginne my fruitelesse fantasies with a fruitefull discourse of God, not to define his essence the whiche is incomprehensible, but onely to vtter suche thinges of his being, greatnesse, singlenesse, vnchaungeablenesse, and almightinesse, as it hath pleased his vnspeakeable godnesse to reueale vnto vs, vnskilfull men by his sacred scriptures, and holy saintes.

Whē that Symonides, who was not only a diuine Poet, but also a learned & wise philosopher was demaunded of king Hiero to tel him what, & what maner of thing god was, he wisely requested of the courteous King a dayes respite to meditate on that weightie matter: but the next day being eftsoones asked, desired of the king two dayes moze to consider vpon it: yea and bæing often after byged to speake his opinion, still requested to haue

Symonides  
his wife answered.

A.

the



# Byshops Blossoms.

Plato his opinion of God.

The Persians brake downe all Images of God.

What wordes doe best declare Gods essence.

God is no essence. de Diui. No.

In one sense God is moste properly an essence.

Hier. ad Marcel. Aug. super Ioan. tract. 99.

the number of his dayes doubled: whereat *Hiero* wondering, demaunded of him the cause of his so doing, who wisely and truly answered him: because (saide he) the longer I do muse thereof, euer the moze obscure the thing seemed to be. Wherefoze most truely said diuine *Plato*, that God is vnspokeable, and vnnameable, (if I may vse that terme:) and woorthily did the *Persians* breake downe all the images of God in *Greece*, because y nothing doth resemble his substance, and is like vnto it, neither do we knowe any thing, or can we by imagination, deuise, or by vnderstanding conceiue. Wherefoze althoughe that we do knowe by his woorkes that there is a God: yet do we not better vnderstande his essence or being by them, then by those termes by the whiche we do flatly denie we do vnderstande it. Wee call him the creator, the king, the gouernour, the Father, the beginning, the ende, eternal, blessed, almightie, the chiefest, all in all, and by a thousande other names, inuented by the *Ethnicke* and *chzistian* diuines: yet by none of these woordes shall we vnderstande that he is so fully shewed, and declared, as by those termes that do bewray our ignorance: as when we doe call him incomprehensible, immeasurable, infinite, for by these woordes we doe not onely acknowledge him to be, but also to be ouer, and aboue moze then we can conceiue: and that he who is all, aboue all, and beside all, is onely knownen of him selfe. Wherefoze doth *Dionysius* iustly deny that he is an essence or being: but aboue all essences and beings that our minde can see, our reason comprehend, or our speache expresse: and therefore to be called superessentiall.

And mozeouer he affirmes that these woordes of priuation, and negation, as vncreated, vnutterable, incomprehensible, and such like, are the moste proper speeches to be vsed of God. But *Hierome*, *Augustine*, and other

ther holy Fathers, otherwise considering of this woordes  
 essence, or being: do thinke that onely God is proper-  
 ly an essence or being, because he is everlastingly, nei-  
 ther can it be properly said of him, as touching his own  
 nature, that he was, or shalbe, but alwaies is, although  
 that the weakenes of our vnderstanding hathe wrested  
 forth suche manners of speche: as also that he doeth pre-  
 destinate, foreknowe, and foresee: whereas in very deed  
 he doth absolutely decree, knowe, and see, as he vnto who  
 all thinges past and to come are present, although that  
 our grosse wittes must measure them by distinctions of  
 times. As also for the better apprehension of our dull  
 vnderstanding, that can conceaue nothing, but by the  
 senses: are there attributed vnto God in the sacred  
 scriptures, hand, arme, foete, and other bodily limmes (of  
 all whome he being a spirite hathe none) as also affects  
 of the minde, anger, hatred, iealousie, loue, repentaunce,  
 sorrow, and suche like, from whome he is farre: who is  
 (as he saith himselfe) God, and is not chaunged, but al-  
 wayes remaineth one in all pointes: the whiche doeth  
 happen vnto no other: or certes if the angels do now in-  
 ioye this excellencie in heauen, they haue it not of na-  
 ture, but of the superabondant grace and gyfte of God.  
 Singular also is the singlenes of his essence, the whiche  
 saith *Augustine* may easily be spoken and belaued, but  
 not seene but by a pure hart. For when we doe say that  
 God is, that God is good, that he is greate, he is wise,  
 he is mercifull, he is almightie, and whatsoeuer else  
 is spoken of that single manifoldnesse, or manifolde  
 singlenesse of God: the woordes are not to be taken  
 in suche sense, as when they are spoken of any Crea-  
 tures, yea and the singlest creature: the soule. For in  
 the soule it is one thinge to bee, an other thinge to be  
 god, an other to bee wise, an other to be learned, and

Why bodily  
 limmes and  
 affects are at-  
 tributed vnto  
 God.

God onely vn-  
 chaungeable.

The single-  
 nesse of  
 Gods essence.  
*Augustine tri-  
 lib. 6.*

No qualitie  
 in God.

# Byshops Blossoms.

so of other qualities : and, to be, doeth signifie the essence of the soule. but the other wordes, qualities happening vnto the essence, and suche as may be away, and yet the soule still a soule. But so must we not vnderstand these wordes and thinges in God: for in him his being is the selfe same thing that his goodnesse, or his greatnes is, or whatsoeuer else is truly spoken of him. And againe his greatnesse, and his goodnesse are the very same thing that his essence is, and in him no qualitie: for there is nothing in him, whiche is not himselfe, and his very essence and substance: neither was any one thing that is in him, there before an other: but all there at once euerlastingly: neither can any one be away, or be sundered one from another, without the corruption of his essence. And here againe hath our vnperfect speeche made vs to speake vnproperly of God by adiectiues denominatiuely: as when we say God is merciful, is holy, is immortall, is good: for if that any thing coulde be spoken of him denominatiuely, then were the abstracte, or substantive, from whence it is deriued, an other thing from the adiectiue, and before it: as for example: mercie is another thing from merciful, and before it, as the fountaine from whence merciful doth procede: wherefore in very deede God is not mercifull, but merrie: not holy, but holinesse: not immortall, but immortalitye: not good, but goodnesse it selfe: the which thinges doe dwell fully in him. But so single is Gods essence, y<sup>e</sup> *Augustine* doth truly thinke that he can not be put aptly into any of the predicamentes of the Logicians. For he cannot be a substance, because he doth not subsist vnto any thing: neither is there any thing abiding in him as in a subiect. For as I said before there is nothing in him, that is not himselfe: so also we must beleue, that God is great without quantitie, good without qualitie, present without site, containing all things without habite, euery where  
wholy

We do speake  
vnproperly of  
God by adiec-  
tiues.  
Scol. de subti.  
exer. 365.

God is com-  
prehended  
in none of  
the predica-  
mentes. Au-  
gust de Tri-  
nit. lib. 5.



wholy without being inclosed in any place, eternal without time, making and doing all things without labour, or chaunging of himselfe or his state, and suffering nothing at all. All thinges also can he do in heauen, earth, and hell. Neither doeth it any thinge abydge his almightinesse, that he cannot goe, speake, or do any other such thinges as are done by bodily instruments. For although he being a spirite can not do them himselfe, yet are they within his power: for hee can doe them in his creatures, and doth make man to goe and speake: and also woꝝketh al those actions in al liuing things, which do them by his power. Neither because he cannot sinne nor doe ill, is hee the lesse Almighty, because they be no pointes and partes of power, but of infirmitie & weaknes. For if he could doe them, he were not omnipotent: therfoze that he cannot do ill, it is not to be imputed vnto impotencie, but vnto power. The like also may bee said of that he cannot die, he cannot be wretched, he cannot be deceiued, he cannot be overcome: for if he were subiect vnto these defects: he were not Almighty. And also hereby is hee proued to be Almighty: because that although those imperfections and wantes cannot approche vnto him, yet can he woꝝk them in other. For he can make man to die, be wretched, be deceiued & overcome. Wherefoze herein doth appeare the omnipotencie of God, that he doth all thinges that he will haue don, neither doth he suffer any thing at all. For nothing is there which is able to inferre any corruption vnto him, or to make him suffer ought, neither is any thing able to bring any impediment or lett vnto his doings: but all thinges can he doe without any impeachment, vntlesse it bee those thinges, by doing of which either his dignitie should be diminished, or some thing derogated from his excellencie. Wherefoze is hee truly omnipotent, who is able to doe all thinges, the doing of whome is

The omnipotencie of God & wherein it doth consist.

August lib. 15. de Trinitate.

August lib. 1. de symbolo.

A.iii.

power.

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power. Then saying that such is the surpassing excellencie of God aboue all his creatures, that none of them cannot onely not appoche any thing néere vnto the singularitie of his essence, no no2 by witte and wisdom in any wise conceiue the wo2thinnesse thereof: holwe can we wonder inough at the madnesse of those men, y haue made to themselves Gods of creatures, o2 that which is moze franticke, haue made themselves to be ado2ed of other, for Goddes:

## The second Chapter.

Of the wonderful pride of Psapho, Menecrates, Alexander, Commodus, Caligula, Domitian, & Coldras, who would be honoured for Gods. Of a wittie decree of the Lacedemonians touching Alexanders Godhead. How Philippe of Macedonie dolted Menecrates and gaue one in charge daily to put him in minde that he was a man. Of the free speech of a botcher vnto Caligula, & a worthie saying of Antigonus

Cap. 10.

Com in Psal. 7

Lib 2. de Stil.  
laud.



Most true ly is it w2ittē in *Ecclesiasticus* that pride is the beginning of all sinne, and in *Augustine* the last sinne that the soule doth maister and ouer come. This only of all other (that I may vse *Claudians* wo2des) is the ingrate cōpanion of vertues: this onely vice doth spring and is bredde of vertues: ye and of the killing and destroying of all other, this often is ingendered. Howe many hunt and sēke for glozie by obstinate refusing thereof: haue not many been moze proud of the making of them selues poze, then they were before of their great riches: is the number of them trowe you smal, that be preude of their lowlinesse: do not some by conquering of all other sinnes, be conquered by this, and perishe & be slaine by the enimie whom they ouerthrewe and trode vpon: this fault onely, o2 certes most, ought

ought the perfect men to feare and take heede of, wisely warneth *Augustine*. Did not the diuel, who for the subtiltie of his nature, sharpe iudgement, long experience in deceiuing, best knowing what would soonest deceiue, keepe this temptation as a trusty *Trystram* for the last, when he tempted *Christ* our Lord and God? And what other traine I pray you made the subtile serpent, when he tempted our first Parent *Eue*, but this? bearing the woman in hand, that shee and her husbände shoulde be made like God? When if that our first parentes in that most free state of theirs, when as no sensualitie moued them, nor any contagion of their corrupte and mortal bodies wherunto the soule is surely tied, annoyed and infected them, coueted the type of the glozie of the Godhead, who will not beleue but that the like proude and madde attempt might haue bene giuen by some wicked men, whom the diuel, the flesh and the world did vehemently driue forward, but nothing stay and holde back: what smal smatterer in humane letters hath not read of *Psapho* a *Lybian*, who being ouermuche adozned of bountifull nature, coulde not keepe himselfe within his owne skinne, as *Martial* wittily warneth, the greatness or rather naughtinesse of his-hautie hart swelled so bigge: but by as wittie, as wicked deuile, gotte himselfe to be taken and worshipped for a God: for he catching byrdes, whiche were apt to learne mans speeche, diligently but secretly taught them to speake distinctly and plainely the great God *Psapho*. And when he saw y<sup>e</sup> these prating byrdes had perfectly learned their lesse, & wold euer be harping on it, he let them flie abroad into the wooddes.

Of Psapho.

But they, as he subtilly coniectured, flue all abouts, still singing this song, *The great God Psapho*, which the inhabitauntes thereaboutes hearing, being altogether ignorant of that craftie fetch, honoured *Psapho* for a God.



## Byshops Blossoms.

God: thinking that they could not without great note of impietie, & obstinacie, denie him to be a God: whome the unreasonable byrdes did to their instruction by supernaturall & diuine speech (as they thought) acknowledge and professe to be a great God.

Moreouer I read it recordeed in *Athenens*, a graue Authoꝝ, and also in *Alianus* and other, that one *Menecrates* boꝝn at *Syracuse* in *Sicyle*, a famous Physician, called himselfe *Iupiter* the great Almightye: proudly and foolishly boasting that he was vnto men the cause of life, by reason of his great skil in Physicke. And his vsage was to force them whom he tooke in hand to heale of the falling sicknes, to promise and sweare vnto him, that when they were perfectly cured, they would be his bondmen, and follow him. Of them *Nicostratus* being adoynded like *Hercules*, was called *Hercules*. *Nicogoras* who was the tyzanne of his countrie, wearing a soulbours mantell, and winges, and bearing a *Caduceus* in his hand, such a rodde as the Poetes do faine *Mercurie* to beare, hee named *Mercurie*. *Astycreon* was *Apollo*, and an other of his patiēts apparelled like vnto *Esculapius* waited on this madde *Menecrates*, who being *Iupiter* himselfe, the father of Gods and men, went about with his bands of Gods in his robe of purple, a crowne of gold on his head, and a Scepter in his hand. This madd mate sending a letter vnto *Philip* king of *Macedonie* wrote vnto him thus. Thou art King of *Macedonie*, but I of the art of healing: thou whensoever thou listest canst kill men, but I can saue men that be sicke, ye and if they will obey me keepe them in healtie & lustie vntil they be eld: thou goest garded with *Macedons*, but I w<sup>ill</sup> al the men in the world, oꝝ that shalbe hereafter: foꝝ I *Iupiter* doe giue them life: *Philip* answering his letter, vsed this superscription, oꝝ after their maner, this salutation.

*Philip*

*Philip* wisheth vnto *Menecrates*, health and his right wits. The very like wrote also *Menecrates* vnto *Archidamus*, king of *Lacedemonia*, that he had vsed vnto *Philip*: and vnto whome so euer he wrote, he neuer abstained from the name of *Iupiter*. On a time when *Philip* had inuited him with all his crue of Gods to a feast, he placed them at a bed, which was built and set on a great height, and very magnificently decked, and placed beside it a table whereon stode an altar, and the first frutes of all frutes of the earth, and when meate was brought, and serued vnto the other guests, the children sacrificed with perfumes vnto *Menecrates*, and his Gods waiters, but gaue them neuer a morsell of meate: (for Gods nede no earthly foode, to nourishe their heauenly bodies.) At the last, *Iupiter* being laughed almost out of his coate, with those whiche followed him, ranne away out from the feast, being bolted more like a dog, then worshipped as a God by that wise king, who after the great ouerthrowe that he gaue the *Athenians*, and their confederates at *Cheronea*, where he quite euerted the libertie of all *Greece*, perceining him selfe to grow into pryde and insolencie by that happie successe, prepared a preseruatiue, to keepe him from swelling so great, that he should breake the bandes of reason and humanitie. Wherefoze he gaue vnto one of his seruants this office and charge, that every morning he should come into his chamber, and call out vnto him aloud: *Philip*, remember thou art a man, and this was euer after so constantly kept by him, that he would not once go abroad him selfe, or suffer any man to be admitted vnto his speech, but on that day that the boy had before thrice thundzed out vnto him, *Philippe anthropos ei*, *Philip* thou art a man. In the very same place also telleth *Athenaus* of one *Themison*, darling and minion vnto king *Antiochus*, who was proclaimed at publike

A worthy order taken by *Philip*.

Of horimen.

## Byshops Blossoms.

Of Commo-  
das.

assemblies by the cryer, *Hercules*: and also all the inhabitants for feare of the king, sacrificed vnto him by the name of *Themison Hercules*, who was also present, if any of the noble men sacrificed, and lay vppon a bed of state, clothed in a Lions case. He bare also a *Scythian* bowe, and a clubbe: so that it is no maruell, if that in many yeares after, *Commodus* would be called *Hercules*, and sonne vnto *Iupiter*, and not of good *Marcus Commodus*, seeing that he being the Emperour of Rome, did more resemble *Hercules* both in large Empire, and strength of bodie, as he that would strike thorough with a dart an Elephant, or the horne of an Ox, and also in killing and destroying of Lions and monsters. For sayes *Dion*, he alone with his owne hand slue vppon the Amphitheatre in one day, five *Hippotami*, or water horses, two Elephants, one *Rhinoceros*, and a *Camelion* *Paradis*, wher vnto *Capitolinus* addeth one hundred beares, and one hundred Lions at so many shotes. He would come to the Amphitheatre in a robe of purple and golde, and a mantel of the same after the *Graeke* cut (for *Hercules* was a *Graeke*) with a crowne of golde glistering with precious stones of *India*. These kyndes of ornaments were straunge vnto the Romaines at those dayes, also the *Caduceus* and a Lions case, and a club were borne before him, whether soeuer he went: but on the Theatre, whether he were present or absent, they were placed on a seate of golde. In the habite of *Mercurie*, did he oftentimes enter the theatre, and casting off all his other apparel, would go vnto the murdering of wilde beasts, striped into his coate, & barefooted. He refusing sayes *Capitolinus* the habite of the Romaine Princes, would come abroad into the citie, wrapt in a Lions case, and a club in his hand, and many times (not without contempt and derision) would he offer him selfe to be seene in womens apparell, that he might in all  
naugh,



naughtie and vndeceit pointes, imitate him whome he would be taken to be. He was publikely sacrificed vnto, and a great nūber of statuies were in his honour set vp in the habite of *Hercules*: and a decree was made, that the time wherein he reigned, shoulde be called the golden worlde, and that it shoulde be so recozded and inrolled in all monuments. He was called the golden *Hercules*. He caused the heade of *Colossus* to be cut off, and an other of his owne visage to be set vppon it, putting a club in his hand, and a Lion of brasse at his fete, that it might be like vnto *Hercules*. Neither was he contented in those ridiculous toyes to follow *Hercules*, but that he most cruelly against all humanitie, gathered together into one place, all such as in that mightie citie (and whiche *Galene* called an abridgement of the whole worlde) were lame in fete, or legges: and doubling and folding vp their legges vnto their knees, as though they had had the nether partes of serpents (for so the Poets do faine of the Giants) and giuing them sponges, whiche they shoulde throwe at him in steade of stones, he snatched them, and strake the braines out of their heades with a clubbe, rather as a butcher doth calues, then *Hercules* did the Giants. But let vs passe *Commodus*, whome *Dion* thinketh to be but a simple witted man. Could the diligent trayning, & wise instructions of that famous Philosopher *Aristotle* restraine his scholer *Alexander* the great, within the limits of humaine nature, but that he being publikely pampered by fortune, like an horse ouer frankly fed, brake all bandes of reason, not thinking it honour y<sup>e</sup> nough, for him to be the chiefest man and monarche of the earth, but would surmount humaine nature, and be a God: who would thinke that the most skillfull man in the nature of things, which euer nature brought forth, could not teach his scholer to knowe his owne nature?

Of Alexander.

B.ij.

He

## Byshops Blossoms.

He took foule scozne to be called the sonne of *Philip*, the most renowned king of the world, but would needes be sonne vnto *Iupiter Hammonius*, to the great grieve of his mother, who vsed often to complaine that her sonne would neuer cease, to make her enuied and hated of *Inno*, as her husband *Iupiter* his harlot. *Athenaus* writeth by the authoritie of *Ephippus*, that he vsed to weare sacred robes at supper, sometime of purple, rounded and hozened like vnto *Iupiter Hammonius*, other times like vnto *Pallas*, whiche he carried in his chariot, an other while like *Mercurie*, his *Petafus* on his heade, and his *Caduceus* in his hand: and oftentimes, in a Lions case, with a clubbe like vnto *Hercules*. He would be sacrificed vnto with myrthe, and other costly odours. He was mynded, sayes *Strabo*, if he had not bene preuented by death, to haue inuaded *Arabia*, by making a ditche of. xxx. furlongs broade, deriued out of *Euphrates*, bicause as he pretended, they only of al nations, had sent no ambassadours vnto him: but the very cause indeede was, for that he had heard that the *Arabians* only worshipped only two Gods, y is, *Iupiter* & *Bacchus*, who giue the principall things which do appertaine to mans life, then he thought that if he should subdue them, and afterward suffer them to inioy their auncient liberties, that then they would make him their thirde God. Which report of *Strabo* to be true, his ridiculous writing vnto all the cities of *Greece*, to be ordeined a God by publike decre, both probably proue: foolishly looking to obtaine immortallitie of them, which were mortall them selues: and that by the statutes of men, which was not imparted by nature. But when as concerning this matter, some decreed one thinge, some an other, the *Lacedemonians* made this decre: seeing that *Alexander* wil needes be a GOD, let him be a God: in fewe wordes (as their manner was,) wittily reprouing and couertly

A wittie decree of the Lacedemonians.

rouertly scoffing at his doltish pride. Howe muche greater woulde he haue bene, if that he had not so hastily coueted to be so great, and would not rather haue giuen care and haue bene ruled by a pelting Poet of *Argos*, *Hagis*, and *Clio*, a seruile *Sicylian*, and the Iudges and slaues of those countries, whome he had subdued: who to feede his humcur, were not ashamed openly to say, that he was a God farre surmounting *Hercules*, *Bacchus*, *Castor*, and *Pollux*: whome the vaine *Greekes* accounted their greate Gods, and being set on by him did moue the Lozdes of *Macedonie*, and *Greece*, to acknowledge him for a God: whome they saide *Clio* perfectly already by his actes to be one. Then his wise, faithfull, and louing scholeselowe *Calisthenes* and his Nobles and kinsmenne, and namely *Antigonus*, who coulde haue tolde him, as hee did afterwarde his owne sonne, when he vsed himselfe towards his subiects somewhat proudly, and violently, that the state of a King was nothing else but a glorious bondage, and slaerie.

A woorthie  
saying of An-  
tigonus..

The contempt, hatred, unhappie ende, and infamie, which this ambition of godly honour bred in *Alexander*, could not happily make other take warning of attempting the like. For *Cains Caligula* the *Romane* Emperour, one bozne (saies *Seneca*) to shew what supreamie nauhtinesse is able to do, being placed in the supreamie place, did farre surmounte, and go beyond all president of *Alexander*. For he, that I may vse *Dions* wordes, woulde be accounted higher then the toppe of mankinde and to haue carnal copulation with the Queene, whom saies *Suetonius* he vsed, when she shined bright and was at the full, foolishly to inuite to come downe and lie with him: and to haue bene crowned by the Goddess victorie. He fained that he was *Iupiter*, and therefore he professed that he had fleshly dealt wheras with many other womē besides his wiues, then also with his owne sisters. He

Of Caligula.



## Byshops Blossoms.

oftentimes became *Iuno*, *Diana*, and *Venus*, alwayes chaunging with his name his habite and apparell.

¶ Thereby it happened, that sometime he was seene in a womans apparell holding a cuppe and a *Thyrsus*, or *Bacchanall* Javelin, at other times clothed manlike in a Lyons case with a clubbe, now he had a bearde anon after he was beardedesse, otherwhile he bare a threefolde mace like *Neptune*, the he would vambzish lightning as he had been *Iupiter*, sometime he resembled *Minerva* the virgin warriar in glistering armour, shaking his speare, incontinently after was he transfozmed into a nice woman, finally in the fashion of his apparell, and the garments that were partly put on him, and partly cast about him, was he wonderfully chaunged and altered, coueting to seeme any thing rather then a man.

¶ On a time it happened that one *Gallus* seeing him sitting in iudgement vpon an highe throne, disguised like vnto *Iupiter*, began to laugh at him. Then *Caligula* spying him to laughe called *Gallus* vnto him, and asked the felowe, what he thought him to be: *Gallus* answered readily and truely, a notable great soile: and he escaped scotfree because he was a botcher, but one letter of that sentence should haue cost a Senatour his life & landes.

¶ There flattered him those that were in greatest estimation, among whom was also *L. Vitellius*, a man of great wisedome and valiauncie, and very famous, specially for the gouernment of *Syria*. For among other noble actes, he forced *Artabanus* the king of the *Parthians* for feare to sacrifice vnto the statnies of *Augustus* and *Caligula*, and to desire peace with conditions very honourable for the *Romanes*: giuing his childezen in hostage for the perfourmance of them. ¶ This *Vitellius* being sent for by *Caligula* to be murdered (for his good service and glorious actes were the cause of his daunger, enuie breeding hatred, and feare death) escaped death by

The free  
speeche of a  
Botcher.

The impu-  
dent flattery  
of *Vitellius*.

## Byshops Blossoms.

a meanes worse then tenne thousande deathes: for hee apparelling him selfe farre more basely then his honoꝝ and gloꝛie required, and falling downe flatte at *Caligula* his foete sheading aboundant teares, cokesing him with many diuine honours, and bowing if that he did escape in saffie that he wold sacrifice vnto him, as the onely author of his saluation: did so mollifie the man, and so appease his wrath, that he not onely obtained pardon, but was taken into the number of his mosse entire frænds.

On a time *Caligula* affirmed that he had carnally delt with the *Moone*, and would knowe of *Vitellius* whither that he did not see him doing it with the Goddess: then *Vitellius* as one astonied, casting downe his head softly and trembling said: my souereigne it is graunted onely vnto you Goddess, to see one another. But to returne vnto *Caius*, he being carried further into follie, built vp a Temple vnto him selfe, and proper vnto his owne Godhead, wherin was set vp his statuie of golde, whiche was euery day decked with suche garments, as he ware him selfe. He had made him selfe a mansion in the Capitoll, that hee might, as he woulde say him selfe, be conuersant with *Iupiter*, but afterwarde thinking it to bee againste his diuine maiestie in dwelling with *Iupiter* to haue the lower place, chafing with *Iupiter* that he had gotten befoze him the Capitoll, in great hast with all spæde set vp a Temple to him selfe in the Palace: and the Temple of *Castor* and *Pollux* which stode in the *Romane Forum*, being diuided into two partes: he built a way or entrie into the Palace betwæne the two Images of *Castor* and *Pollux*, saying, that the two sonnes of *Iupiter* and *Leda* should be his porters. Of the whiche matter writeth *Suetonius*. She woulde talke as it were in secrete with *Iupiter*, whiche was set vp in the Capitoll, the *Romanes* chiefe God, sometimes he whispred, and at other times he listened, as though *Iupiter* had vnto

*Vitellius* his  
wittie answer.

## Byshops Blossoms.

spoken vnto him, and other while would he speake aloud, not without bitter chidings: for often those words of his were heard, threatening *Iupiter*, with a piece of an annient Greeke verse, that he would sende him thence vnto the land of the *Greekes*: vntill at the length he being wonne by intreatie, as he said him selfe, was inuited by *Iupiter* to dwell with him, and made a brydge aboue the Temple of *Augustus* which ioyned the palace vnto the Capitoll. He chose to be his priestes his wife *Cesoina*, and his vncle *Claudius*, & other of the richest and best of the citie, euery man making great suite for it, and out bidding one another in monie. He tooke saies *Dron* of euery one of them which were admitted vnto the office, *Centies sestertium* that is of our monie. 75000. l. He also was his owne Priest, and chose to his college or felowe in office his horse, a meete match.

Euery day were supplications and bowes made vnto him, and sacrifices of all kindes of delicate byrdes, of greate price, as *Phinocopteri*, pecockes, bustardes, Turkie cockes, and other straunge birdes. He also had an engine, wherewithall he would thunder against thunder, and lighten against lightening, and as often as any lightening fell downe he would hurle vp a stone, euery adding that verse in *Homer*: kill me or I will thee. Neither could *Italie* conteine his pride, but that it stretched throughout all the prouinces of the *Romane Empire*, y<sup>e</sup> and *Petronius* the gouernour of *Syria* was commaunded to go to *Hierusalem* with a power and to sette vpp his statuiues vnder the name of *Iouis Maximi* in the inuolable and holy temple of God almightie: and vnlesse that the *Iewes* would receiue them, that he should put vnto the sword those that would speake against them, and take prisoners all the rest of the multitude. But when that the *Iewes* did wholly with one consent constantly refuse to admit the against Gods lawes, & offer

The constant  
petic of the  
Iewes.

red



red vnasked the throttes of themselves, of their wiues, and chyldren to the fatal blade, rather then to suffer such abhominacion to be brought in to defile their Temple: *Petronius* moued with their constancie, stayed the execution of the Emperours commandement for that present time, wytyng vnto him immediatly with what power he had entred *Iurie*, and what all the whole nation had suppliantly desired of his maiestie, whiche if hee would denie, he wold him to vnderstande, that with the people the whole Province must be vtterly destroyed, for they did obstinately keepe their countrie lawes, and vehemently refuse his newe iniunctions.

To these letters *Caius* all to chafed and sweared very immoderately, and thzeatening him death for the slacke executing of his commandement. But befoze these letters were deliuered vnto *Petronius*, moze ioyfull newes were brought, that *Caligula* was made out of the way, to the incredible ioy of all mankinde, whom he hated so deadly, that he had ben often heard to bewaile his ill happe, that in al his reigne there had chaunced no notable pestilence, famine, rauin of water, earthquake, nor any great bloudy battell, wherby many men might perish: & wished that all the people of *Rome* had but one head, that he might haue stroken it off at one blowe: it had bene ill with mankinde, if that this *Phaeton* of the world, as his vncle *Tiberius* did vse to call him, had ben immortall, who in threë yeares and sixe monethes (for so long he reigned) had nere hand vtterly destroyed it. Moreover I reade in *Suetonius*, that *Domitian* the Emperour drawing a forme of letters, whiche his agents should vse, began thus: Our Lord and God doeth commaunde it so to be done. Whereby it was decreed afterward, that he shoulde not be called otherwise by any man either in wytyng or speche.

Caligula his  
great hatred  
vnto mankind

Of Domitian.

It is also left to memorie, that about the yeare of

C.

our

# Byshops Blossoms.

our Lord 620. Cosdras the mightie King of the *Persians*, after that he had won al *Syria*, with *Hierusalem*, & al the South part of *Asia* with *Egypt*, and all *Africa*, would needes be adored for a God, and diuine honours with sacrifices done vnto him thzough out all his large dominions. But perhappes some man will say, what maruel was it for great monarches among the heathen to thinke themselves to be Gods, if that you do consider their absurditie & sonde blage in constituting of Gods: the originall and causes whereof I doe thinke good to touche.

## *The thirde Chapter.*

Whereof the false Goddess had their first ground, and the causes that moued diuerse countries to worshippinge many men after death for Gods, and also some while they liued: as *Demetrius*, *Iulius Caesar*, *Pycta*, *Lyfander*, *Simon Magus* & *Apollonius*: and of the extreeme maddnesse of the *Egyptians* in chusing of their Gods, of the impudent flatterie of the ambassadours of *Palermo* vnto *Martine* the fourth, and of the people to *Herodes Agrippa*, and the present punishment of God for the accepting thereof. Of the wonderfull reuerence that the *Persians* gaue vnto their Kings: and of the rare loue that the *Galles*, *Arabians*, & *Aethiopians* bare vnto their Princes: two woorthie sayings of *Antigonus* and *Canute*.

Last. de fals.  
relig.  
The Original  
of worship-  
ping of false  
Gods.



After that the vngacious child *Chan* was abdicated and put away by his father without any instructions giuen him touching the worshippinge of the true God, the outcast and his progenie marueilously increased, (as our common pzoerbe is, an ill waede growes fast) and they deduced many colonies into diuers partes of the

the woꝛlde, and the ignoꝛaunce of the pꝛouing of the true God, whiche was in the first parent, daily growing greater and greater in his posteritie. You seeing as *Cicero* saies in his booke of the nature of the Gods, it is naturally ingrafted in man to acknowledge a God, and that no people oꝛ nation is so rude and barbarous, that doth not profess a God, they being vtterly ignoꝛaunt of the true God, thought those thinges which they saue to excell other, and by whom they receiued moste commodities to be Gods: whereof arose the woꝛshipping of the Sunne, the Moone, Starres, and suche other thinges, and also the making of the Gods, when they were dead, who in their liues had inuented oꝛ done any notable thinges to the vse and profite of mankinde. And hereby it came to passe, that some foꝛ the great celebꝛity of their names, were as it were generally receiued of all nations, as *Hercules*, *Bacchus*, *Castor*, and *Pollux*: and other were woꝛshipped but in particular countries, of whom onely they had well deserued, as *Isis* in *Egypt*, *Iuba* in *Mauritania*, *Cabyrus* in *Macedonia*, *Uracus* among the *Carthaginians*, *Fannus* in *Latium*, *Romulus*, oꝛ after his deification *Quirinus* at *Rome*: and with a great number such other that he meete, that diligently readeth the auncient monuments of the *Paganes*, and those chꝛistian authoꝛs which haue refused their superstitions. We read also in the booke of wisedome that the vnhappie man, being bereft by vnripe death of his sonne whome hee loued tenderly, to mitigate and assuage his soꝛrowe, first inuented to haue his sonnes image adoꝛed, and it to be taken foꝛ a pꝛesent G D in earth, and the sonne him selfe foꝛ a G D in heauen. The like affection wee reade in *Lactantius Cicero* hadde towarde his Daughter, and *Virgils Aeneas* vnto his Father: with this consolation recouering their Spirites

C.ij.

daun

The first cause why the Gentiles did make men Gods.

Lact. de fals. reli 1. cap. 15.

The second cause.

Acneid. 5.



## Byshops Blossoms.

The thirde  
cause.

The loue of  
the Arabians  
vnto their  
Kinges.

Lib. 4.  
Lib. 17.

The loue of  
the Solidunes  
vnto their  
Kinges.

daunted and broken with griefe. Wonderfull also was the honour and obseruancie that some nations bare vnto their kings : so that he whiche readeth what *Athenus* doeth write of the *Arabians*, that the familiars of the *Kinges* did vse to maim them selues voluntarily of that member which it shoulde happen the king to lose : and that when the king died either naturall or violent death, they thought it but a sport to die all with him: the like whereof is affirmed by *Strabo* and *Diodorus Siculus* of the *Ethiopians*: and also of the *Soliduni* in a countrie of *Galla*: who were sixe hundred men whom the king did chuse to be about him as his guard, and liued and died with the king, neither was it euer known that any one man of them did euer refuse, or seeme, vniwilling to die, the Prince being deceased. He (I say) that reads this wil not be hard of beleefe to credite *Lactantius*, that the *Maures* did vse to consecrate all their kings for Gods after they were dead.

The *Ethiopians* sayeth *Strabo* lib. 17. thinke that there is an immortall God and a mortall God. The immortall is he that is the cause of all thinges: the mortall is with them vncertaine and lacketh a name: but mostly they do take them by whom they haue receiued benefites, and their *Kinges* for Gods. Moreover they doe thinke their *kinges* to be conseruers and keepers of all men, but priuate men when they be dead (for they do account all dead men for Gods) onely of them, to whome they haue done good. In like manner also the *Romanes* vsed to deifie their Emperours after their deathe, as they also did their first king *Romulus*. The *Persian* *kinges* we reade in *Curtius* and other, were adoized like vnto Gods, which honour saies *Arrianus* was giuen & done vnto *Cyrus* first of all mortall men : and the first of the *Romane* Emperours that was adoized or knaled vnto, was *Dioclesian* after his glorious boiage and victorie against

What man  
was first ado-  
red.

against the *Persians*. *Pea* in our time *Xoas* the king of the *Persians* is worshipped of his subiectes for God. The water wherewithall he hath washed his face do they powze out of the basen, and keepe religiously as holy, being an hoalsome medicine for al diseases: he is called the Lord that holdes vpppe heauen and earth.

The Gentiles also to incourage the young Gentlemen to folowe vertue and valiauncie, vsed muche to Canonicize and consecrate for Gods after death, the renounced Capteines and greate conquerours: by these meanes *Hercules*, *Bacchus*, and other, did clime into heauen. Of this way speaketh *Horace* in his Epistles.

The fourth  
cause of dei-  
fying of men.

In triumphes braue to countrimen  
To shewe the captiue foes,  
Doth touche the stately throne of loue,  
And vppet to heauen it goes.

And *Lactantius* citeth *Ennius* making *Scipio Africanus* thus to speake.

If any man by sheading blood  
May clime the loftie Skies,  
Onely to me the greatest gate  
of Heaven then open lyes.

This waiting and burning of other mens lands, and goods, razing of towne, destroying of Cities, killing of infinite number of innocent men, women, and childre, bringing into bondage vniuersally many free people, did they cal vertue: which hathen abuse of the world remaineth yet but to this day among the *Italians*, w many other such irreligtous reliques, calling *John Galeazzo* the court of vertue, because he wrongfully like a strong thief robbed and spoiled by force all the Princes aboute him of their Dominions, and possessions.

Lact. de fals.  
relig.

Among the Pagans he that had killed one man was adiudged a contaminate & a wicked person, neither did they.

C.iii.

## Byshops Blossoms.

they thinke it lawfull to let him come into the earthly house of their Goddes : but he that had slaine infinite thousandes of men, had overflowen the fieldes with bloude, had dyed the riuers, was admitted not onely into the temples, but also receiued into heauen. Furthering of one climed the gallowes, of infinite thousandes heauen. So otherwise, then the pyrate answered *Alexander* the great, when he reuiled him as a most wicked knaue, that liued by the spoyle of other men : that by cause he roned but with one only pinasse, he was called a pyrate : but *Alexander*, for that his mightie flectes filled all the seas, robbing, wastling, pillaging, and burning al countries, was named a king : as though singularitie in wickednesse, were singular vertue, and deserued singular honours. But although it was common among the Gentiles, to deific me after they were dead, yet godly honours to be ordeined vnto any whyle they liued, happened but vnto fewe. The first sayes *Plutarche* among the *Greekes* was *Lysander*, to whome after he had taken *Athens*, the *Greekes* decreed many vntowented honours, and some of them altars to be erected in his name, and poemes or sacred hymnes to be soung in his honour. The *Athenians* did set a fine of tenne talentes on *Demades* his heade, bycause he thought that *Alexander* was a god, and did put to death *Euagoras*, for that he adored *Alexander* when he was sent ambassadour vnto him from the citie. Yet these seuerer men afterwarde receiued *Demetrius Poliorcetes*, when he came to *Athens*, not only with fine perfumes, garlands, and effusions of wine, the quires and *Itthyphalli* (whiche were men disguised like drunken me, with garlands on their heads, & gloues made of floures, or rather of diuers colours like floures, cloakes halfe white, and a *Tarentine* robe, downe to the shoo, which sacred persons onely attended on the highest gods) went out to meete him with  
sacred

To what men  
godly honors  
were decreed  
while they li-  
ued.

The first cause.

The impudent  
flatterie of the  
*Athenians* vn-  
to *Demetrius*.

*Ath. lib. 6. ca. 6*

*Ath. lib. 14. ca. 8*



sacred singing & dauncing. But the multitude daunced  
 & song: that only this the true God is present, but the  
 other gods do sleepe, or wander abroad frō home, or else  
 certes be not at al, but this is the sonne of *Neptune*, and  
*Venus*, excellling all in beantie, & for his facilitie commō  
 to al men. This God is here as it is meete, for a God sur  
 passing beautiful, both laughing & also grane: bicause al  
 his friends environ him, in the midst of whom, who are  
 as it were starres, he is sene like vnto the sun. All haile  
 thou son of *Venus*, & most mightie *Neptune*, for the rest  
 of the Gods, either they haue no eares, or they be not at  
 all in very deede: or at the least wise, they adhibite not  
 their mindes to our matters. Therfoze thou most mer  
 ciful & milde, we doe pray thee, that thou wilt poughsafe  
 to giue vs peace, for thou art the Lord: w a great deale  
 moze such stufte, which song, if that they had song vnto  
 his father *Antigonus*, he would haue answered thee, as he  
 did y parasite poet *Hermodotus*, y called him in his pray  
 ling poeme, the sonne of the sunne: my man that vseth to  
 emptye my close stōle, thinkes not thus of me. Which  
 sage saying of *Antigonus*, putteth me in remembrance y  
*Platina* writeth in the life of *Iohn*, the eight of that name,  
 y the byshops of Rome do vse at their installing, to sit  
 vpon a iakes stōle, to put them in mind, y although they  
 are aduanced to the highest seate of earthly gloze (as  
 they them selues thinke) yet for al y, that they are mozt  
 al men stil, & subiect to the necessities of mans nature,  
 as wel as other poze knaues. A sutable song vnto this  
 of the *Athenians*, howled out y ambassadours of the citi  
 zens of *Palermo*, vnto *Martin* the fourth byshop of Rome,  
 who had acursed thee for sleying of al y frenchmē, womē  
 & children, which were in y Island of *Sicyl*, & all *Sicilyan*  
 womē which were knowne to be w child by any french  
 mā. vpon an Easter day at y first peale to Cuen song,  
 they lying prostrate at the byshops fete, cryed out with  
 lamenta

A worthy say  
 ing of Antigo  
 nus.

The shameles  
 speache of the  
 Panormitanes.

Paul Aemyl  
 lib. 7.

## Byshops Blossoms.

lamentable voyce : O lambe of God that takest awaye  
the sinnes of the worlde, haue mercie vpon vs : and a-  
gaine : O lambe of God that takest awaye the sinnes of  
the worlde, haue mercy vpon vs : and the third time : O  
lambe of God that takest awaye the sinnes of the worlde,  
giue vnto vs peace: vngodly & vniustly pulling off y<sup>e</sup> roy-  
all spoyle from our Sauour Christe, & casting them on  
*Martine* : for whom they were as fit as *Hercules* flart-  
vys, according to the olde p<sup>ro</sup>uerbe, are for a childe, or  
his rough Lions case and club, were for the nyce *Ladie*  
*Iole*. But to returne vnto the *Athenians*, *Plutarke* in  
the life of *Demetrius* writeth, that they decreed that *De-*  
*metrius* and his father *Antigonus*, shoulde be called the  
Goddess sauiours, and that there shoulde be ordeined a  
priest vnto the Goddess sauiours, that they shoulde be in-  
terwoven in the sacred people with *Iupiter* & *Pallas*, that  
the legates whiche shoulde goe at any time vnto them,  
shoulde be accepted for sacred. Yea, there lacked not  
selme that wold haue had a shield consecrated vnto him  
at *Delphos*, of whome they shoulde publickly receiue ora-  
cle and answer in all doubtfull matters, as good, and as  
true as any that was there. But the *Athenians* not be-  
ing content with this shamelesse flattering of the king,  
they decreed the sacrifices of *Venus* vnto his two concu-  
bines, *Leona* and *Lamia*, and vnto his flatterers and pa-  
rasites *Burichus* *Adimanthus*, and *Exythemides*, were al-  
tars and statues erected, and poemes which shoulde be  
sung in their honour : in so muche, that *Demetrius* him-  
selfe being astonied at their seruite flatterie, affirmed,  
that in his time there was not one *Athenian* of stout  
heart, nor ripe iudgement. The like impudencie vsed  
they many yeares after vnto *Antonius* the triumph-  
er, and among many extraordinarie honours, they espou-  
sed vnto him their chiefe Goddess and patrone of their  
citie, *Pallas*, whiche marriage he sayde he did very well  
like

The shamelesse  
flatterie of the  
Athenians vn-  
to Antonius,  
and howe hee  
required them  
therefore.

like off, and withal his hart accept, and they should giue  
with her vnto him quadragies sestertiū. 10000. crowns,  
a fine not halfe great ynough for so heinous a fault.  
The Ephesians also by *Plutarches* reporte receiued him  
Godlike, the women being disguised like *Bacchus* his  
dame priests, & y men & boies transfigured into satyres,  
and Panes, bearing in their handes Bacchanicall iauel-  
lins called *Thyrse*, and gariandes of iuie on their heads,  
saluting and calling him by the name of *Bacchus*, *Char-*  
*doles*, and *Malichius*. Wherein they be the moze to be  
bozne with, because, saies *Dion*, lib. 48. he had after the  
ouerthrowe that hee gaue vnto *Brutus* and *Cassius*, na-  
med him selfe *Bacchus*, whome in very dede he did very  
liuely counterfeite and expresse in drunkenesse: and  
commaunded that no man should call him by any other  
name. But befoze this time had the Romanes decreed  
*Julius Caesar*, after that he had with armes oppressed vnto  
the libertie of his countrie, honours higher, and greater  
then could agree with any man, a temple ioyntly vnto  
him and *Clemencie*, a statue of golde sette with pzeious  
stones, to the Curia or Senatehouse: and befoze the  
iudgement seate a sacred drey or litle carte and a Page,  
aunt set forth with the pompe that they vled at their  
playes *Circenses*, his statues to be set vp close vnto the  
superstitious beddes of their Gods. A College of priests  
were instituted vnto his Godhead, whiche were called  
*Luperci Iulii*, and a Bishop or flamin of the order, which  
was *Marcus Antonius* y consul: that they should sweare  
by his fortune, that euery fifth yeare a feast should be ce-  
lebrated vnto him, as a *Heros* or halfe God, that all the  
games of sword plaiers that should be kept in Rome or  
in all *Italie* should be consecrated vnto him. Finally,  
saies *Dion*, they openly gaue him the syzname of *Iupiter*,  
whiche thinges do agree vnto *Eustatius* the famous in-  
terpreter of *Homer* vppon the firste of his *Iliades*, that

The flatterie  
of the Ro-  
manes to *Ju-*  
*lius Caesar*.

Lib. 44.

D.

*Iulius*



## Byshops Blossoms.

*Diod. lib. 44.* *Julius Caesar* was called a God by the *Romanes* while he was lining. All these decrees which partly the flattering people, and partly his pſuie ill willers to bzing him in to enuie thus heaped on him, were engraue*d* in pillars of ſiluer with letters of golde, and placed at the ſe*te* of *Iupiter Capitolinus*, couertly to adimonishe him of his humanitie, and ſubiecti*o*n vnto God. But it is not to be wondered at that *Caſar* was made a God by the oppressed *Romanes*, ſeeing that *Plinie* affirmeth, that one *Euthymus Piſta*, an *Italian*, who had euer beene victo*ri* at the games helde at *Olympus*, and neuer but once overcome, was by the commandement of the Oracle of *Apollo* and the aſtipulation of *Iupiter* the higheſt God, conſecrated alive and ſealing: and that the very ſame day his ſtatue that had beene ſet vp at *Olympia* was ſtroken and conſumed with lightening, and that this did alſo pleaſe the Goddeſſe, he ſayes that *Callimachus* doeth ſo maruell at, as he doth at nothing elſe y*e* euer happened.

*Simon Magus*  
adored for a  
God.

*Iuſt. in Apol,*  
*Tertul. in A-*  
*polo. &c.*

Neither haue Magicians, and ſorcerers obtained leſſe honour: ſo*z* in the time of *Claudius* the Emperour, one *Simon* a *Samaritane*, of his diueliſh art and ſcience called *Magus*, came vnto *Rome* and plaide there ſo many fine ſye iuggling knackes, that he with his minion *Helena* were accompted ſo*z* Goddeſſes and ſacrifices offered vnto them, and his Image ſet vp betweene the two bridges of *Tiber* with this title *Simoni Deo Magno*, to *Simon* a great God: but *Tertullian* hathe an holy God whome all the *Samaritanes*, and many alſo of other nations did adore and confeſſe to be the higheſt God.

The contenti-  
on betweene  
*Peter* and *Ma-*  
*gus*.

The inſolencie, w*ri*tes *Egeſippus*, out of this inggling merchaunt went ſo farre, that hee prouoked *Simon Peter*, then beeing at *Rome* to contend with him in woorking of miracles. He went about to raiſe v*pp*e by magicke artes, the bodie of a childe, whoſe ſoule was

was departed out of it, the Childe was of kinde vnto Nero: and in deede moued it a litle, but incontinently it fell downe starcke deade, as it was befoze.

But *Peter* by the name of *Jesus* made it to rise alone of it selfe. With the euent of whiche miracle *Simon* being netled, and chafed, professed that he woulde in the sight of all the people of *Rome* flye from the Capitoll vnto the *Auentine* hill, if *Peter* woulde followe him: that deede should manifestly declare whither of them two was best beloued of *GOD*. And now was *Simon* carried aloft in the ayre, when *Peter* on his knes suppliantly desired almightie *GOD* not to suffer the people who tourneth all thinges to the worst to be deceiued by false iuggling, neither lacked his prayers effecte, for *Simon* fell downe to the grounde in the middes of his foolish sight, and brake one of his legges, shortly after dying thereof at *Aricia*: whither hee had bene priuily conueied by his disciples after that foule foile. I finde also in *Lactantius* that in the reigne of *Domitian*, *Apollonius* the famous Magician was adored of many for a *GOD*, and an image set vp vnto him by the name of *Hercules Alexicacos*: *Hercules* the dryer away of all cuill. Thus haue ye heard the extreame foolishnesse of many heathen men in chosing of their *GODS*, but the madnesse of the Egyptians doth farre excēde them all: for they, sayes *Herodotus* in *Euterpe*, doe take all beastes bothe wilde, and tame, for *Godes*.

There are (saies *Strabo* in his seuentēth booke) some vnreasonable liuing creatures, which all the Egyptians doe vniuersally woozshippe, as of the lande beastes, the neate, and the dogge: of byrdes, the hawkke and the *Ibis*: of fishes the *Lepidotus*, and *Oxyrinchus*. And there be other which euery city adozeth peculiarly, as y

D.ii.

Santes,

Lib. 5. cap. 3.  
Apollonius adored for a  
God.

The madnesse  
of the Egypti-  
ans in choo-  
sing their  
false Gods.

## Byshops Blossoms.

*Saites* and *Thebans* a sheepe, the *Latopolitanes* a fish in the River of *Nilus* called *Latus*, the *Lycopolitanes* a woulfe, the *Hermopolitanes* the *Cynocephalus*, the *Babylonians* besides *Memphis* the *Cepus*, whiche is a beast like vnto a Satyre, but in all other partes meane betwene a dogge and a beare: the *Mendesians* bothe the ramme, and the ewe goat. The *Athribites* a benimous mouse called *Mus Araneus*, *Hercules* his citie, with other the illfaoured *Ichneumon* whiche killeth the crocodile, and destroyeth the aspes egges: the *Arsmoites* the cruell crocodile, the *Leontines* the Lyon. The Cle also is a generall God in Egypt, and all fishes with scales, and the byrde *Phenix*, and the *Bergander*, as affirmeth *Herodotus*: who also telleth, that if any man kill any of these baggages willingly, he dieth the death for it: if against his will, hee is fined and punished at the discretion & will of the priests: but whosoever killeth an *Ibis* or an *Hauke* either with his will, or against it, must needs die for it. And to be deathe to kill a catte either by mishappe or of purpose, both *Diodorus Siculus* shewe by an erample, which he himselfe sawe. The *Romane* imbassadors were at *Alexandria* to enter into societie and friendshippe with the *Egyptians* and their king to be called an alie & friend of the people of *Rome*, where it chaunced one of the *Romanes* against his will to kil a catte. As soone as it was noised in the citie, the angrie citizens assembling together in great troupes from all partes of the towne, assaulted the house wherein the imbassadors lay, & requested to haue him deliuered vnto them, that he might be executed: vnto the neglecting the greatnesse of the *Romane* name, and the memozie of the friendshippe lately made: and doubtlesse they would haue put him to death, if that the king and the officers, had not rather conueyed then deliuered him out of the present perill. *Diodorus* also doth affirme, that these baggage Cordes are kept

Diod. Sic. 2.

Ath. 7. cap. 17.

Hero. Enterp.

Lib. 2. cap. 4.



kept and nourished about the Temples by men of good reputation, who feede them with fine manchet, Alica, a kinde of furmament, & deintie dishes made with milke. Moreouer they do set every day before them geese bothe boyled, and also roasted, and for those that cate rawe flesh they cause byrdes to be caught, finally they keepe them with great care and charges. Furthermore they doe washe them with warme water, and very good and odoriferous ointments. They also make for them sumptuous beddes, costly garnished, they mourne for their death, as muche as they were their children, and burie them more sumptuously then their abilitie can cleare.

After the death of *Alexander* the great, when that *Ptolomeus Lagi* held *Egypt*, an Oxe being dead at *Memphis* for age, he that tooke vpon him the charge to keepe him, bestowed vpon his buriall a great masse of money the whiche had bene giuen for the charges of the funeralsles, and also fittie talentes that is 9375. lent by *Ptolomey*. Also in our age which was in the time of *Ptolomeus Dionysius* the laste king, certaine that had the keeping of suche beastly Goddes, bestowed vpon their funeralsles, no lesse then 100. talentes, that is, 18750. pound. In what house soeuer saies *Herodotus* cattes do dye by nature, al they that do dwell in them do haue their eyes browes onely, but if that a dogge die, all their whole bodies, and heades are shauen. Dead cattes are caried by the people howling and beating their brestes, vnto the temples to be salted, and from thence into the citie *Buleastis* to be buried: but they lay dogs in sacred cophines in those temples where they happen to die, but dead sheweise mice and halwes they do carrie vnto the citie of *Butis*: all these baggages doe they by the reporte of *Diodorus* wraapp in fine shetes, and embaulme with the precious liquoz of *Cedrus*, and odoriferous ointments: but dead beares and wolues do they burie where they finde them.

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them. Moreover, *Iuuenal* in his xv. Satyre, doth charge them with farther follie, in that they make lækes and onyons their Goddes: wherefoze he frumping them sayes: O holie nations, that haue Goddes growing in their gardens. I haue bene the longer in declaring the madnesse of the *Egyptians*, to make men vnderstande from whence the *Israelites* had their wonderfull pzone-nesse vnto idolatrie, and worshipping of false Goddes. But as I sayd befoze, it is not so greatly to be marvelled at, if that heathen men, who accounted those to be Gods, who they knewe to be most renowned for vertue and valiancie, did when that when fortune fauned on them, forget them selues, and inuaded wrongfully the godhead: yet who wold beleue that so absurd a thought coulde come into their myndes, to whome God had reuealed his trneth, and the knowledge of him selfe, if we did not reade the like of *Herodes Agrippa*, in the moste true recozdes of the Actes of the Apostles. Whiche historie is in these wordes, related moze at large by *Iosephus*, in the xix. booke of his antiquities. When *Herodes Agrippa*, did set forth at the citie of *Casaria*, magnificent spectacles vnto the people in the honour of *Cesar*, vpon a day bowed for the life and safetie of the Emperour: to the which came also the worshipfull and honourable of the whole Prouince: the second day of the shewes, the king putting on a glittering robe, wrought with wonderfull workmanship of cleane siluer, about Sunne rising came forth vnto the theatre. Nowe when that the Sunne at the first rising did shine vpon the siluer garment, the glistering of the mettall did cast forth, with the reuerberated beames, suche a double and diuine brightnesse, that the tenour of the light, did dazell the eyes of them that behelde it, striking in them a veneration with honour. Incontinently was there hearde the flatterie of the common people, prattling out wordes  
which

The flatterie  
of the people  
vnto Herodes,  
& of his dole-  
full end.

which sounded to honour, but brought destruction.  
 He was saluted from all partes of the Theatre by the  
 name of a God, and supplicantly prayed vnto to be mer-  
 cifull and good vnto them, the people saying: vntill  
 this time we haue euer feared thee as a man, but from  
 henceforth we doe nowe confesse thee to surmount, and  
 be aboue mans nature. But the king did not sup-  
 presse nor blame their lewde exclamations, neither ab-  
 horred the vngodlinesse of vnlawfull flatterie, vntill  
 suche time as a little while after he looking vp, sawe an  
 Diuile sitting vpon a rope that went crosse the Thea-  
 tre ouer his head, and immediately withall, he felt him  
 to be the minister of his destruction, tohome he had  
 knowng before to be his purveyor of good things, and  
 so was he suddenly tormented with incredible peines a-  
 bout his heart, belly, and small guts, and looking backe  
 vpon his friends, sayde: behold ye, I that God of yours  
 am presently tumbled downe from life: the power of  
 God presently prouing those wordes to be false, whiche  
 you euen very nowe bestowed and hurled on me. And  
 I whome but very nowe, you called immortall, am  
 out of hande at this instant, carried headlong to death:  
 but I must abide and receiue the sentence whiche God  
 hath pronounced on me: for I haue liued, not in miserie,  
 but in so great felicitie, that al men cal me a blessed mā.  
 When he had spoken these wordes, he being more grie-  
 uously vexed w<sup>th</sup> the violence of the peine, was inconti-  
 nently borne into y<sup>e</sup> palace. But shortly after, when it  
 was hunted abroad, y<sup>e</sup> he was vpon the point of death, a  
 great multitude of al ages & sects came vnto the palace;  
 who lying on the ground gronely clothed in hairecloth,  
 after their countrey guise, made incessant supplications  
 vnto God for the kings recoverie, all the kings palace  
 ringing with their dolfull cries and lamentations: whe-  
 as in the mean time, the king lying in a chamber aboue,  
 and



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A golden sentence of Augustine.

The humilitie of king Canute Polyd

and looking downe, and beholding them lying flatte on their faces with lamentable weeping, could not absteyn from teares him selfe: but being five dayes thus tormented, incessantly with griping peines of his bellie, at the length brake in funder the tedious thred of lothsome life. Thus by this long narration of those, whose prosperitie made them to forget their maker, yea, and them selves too, that saying of *Augustines* is verified: that as all fruites, all graines, all woods haue their worme, and every one a diuers worme the one from the other: so the worme of riches, power, and prosperitie, is pryde, which doth corrupt and quite consume them, as all other wormes do the substances wherein they are bred: neuer dying, vntill that they haue changed the names: turning woods to rottennesse, yron to rust and rousse, power to pouertie: the vnsearchable wisdomme of God so orderyng, that those things whiche it might seme, no soveraigne soverie could be able to hurt, shoulde them selves ingender in them selves; a thing to destroy them selves; and be utterly consumed by an inward pl. Yet *Canute* the mightie Monarche of this realme, *Denmarke*, and *Norwey*, did so medicine his prosperitie with true godlinesse, religiousnesse, and humilitie, that there could no worme of pryde be bred in it. For he hauing once gotten a leasure time, from the troublesome affaires of his realmes and subiectes, walked for to refresh his spirites, dulled with the vnquiet tediousnesse of Princes toyle, along the sea side vpon the sandes, not farre from *Southampton*: where he was called by one of his souldiers, that serued vnto the eare, the king of kings, and of all kings, far the most mightie, who largely reigned ouer men, ouer the sea, ouer the earth. When the king speaking neuer a worde, erected his mynde to contemplate the power of God: and that he might with a manifest argument and demonstration, reproue the vaine

vaine and false flatterie of his souldiour : he did put off his cloke, and wrapping it round together like a bowle, and setting downe vpon it hard by the water, that then flowed, spake thus : *W*haue I commaund thee, that thou touch not my seate. He had not so soone spoken these wordes ( those whiche attended on him wondering to what ende wee did these thinges ) when beholde she waue in surging all to wette him.

Then he going backe saide : *W*ys call ye me a king who am not able to cohibite and staye this litle waue : certes no moztall man is woorthie of so highe a name : there is one onely king the Father of our Lorde Jesus Christe, with whome he doth reigne : at whose lcke al thinges are gouerned and ruled, him let vs worshippe : him let vs call king : him of kinges , him of all peoples and nations to be the Lord, him of heauen, of the earthe, of the sea to be the ruler, let vs not onely confesse , but also pprofesse, and besides him none. After this going to *Winchester*, he did set with his owne handes the crowne whiche he ware on his head vpon the Image of Christe crucified, whiche stode in the Church, and neuer ware crowne afterwarde.

## *The fourth Chapter.*

Of the manifold miseries of man.



**N**ow after I haue rehearsed vnto you a ragged roll of them whose vnmeasurable pride woulde not suffer them to be contented with the nexte place vnto God: but would needes sit with him, and many of them hauing by their sauage and brutishe vsage and acts, iustly lost the name of men, did wickedly & wrongfully

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fully invade the Godhead: I thinke it will not be either amisse, or vnpleasaunt, to discourse, whither that they or any others suche foundlings of fortune, euer had any suche perfect felicitie, as might quite take from them all annoyance and defect, and make them wholly forgette that they were mortal men: and whyther that any man may in this life be truly accompted happie: But I wil plainly proue that mans nature of it selfe is so farre from that blisse in this woꝛld, that no liuing creature is in any wise so wretched and fraught with miseries, as is he, and wil also make manifest vnto you by the particular examining of their liues, dōinges, chaunces, and endes, that no man whiche either would bee, or was accounted a God, called the great: or any other man which was notorious and renounced for this woꝛldly felicitie, euer had fortune so addicted vnto him, that he liued long without some greate mischaunce, which might put him in remembraunce that he was a man, and subiect vnto manifolde miseries and gracious calamities.

And first to speake in general of man, who knoweth not, that where as all other lining thinges be bozne with some couering defence, and clothing, as shell, ryndes, hydes, prickles, bristles, hayze, fethers, quilles, scales, fæses, or wull, ye and trees are defenced against both colde and heate with a barke, and some with two, onely man hath nature thꝛolwen away on the bare ground all naked, for to wꝛaule and crie, and onely of al creatures to wæpe: yea and to beginne his immeasurable labours with lamentations, but to laughe befoze he be fourtie daies olde is a monster, prognosticating and fozetelling how seldome he shal haue cause of mirth & holwe rise soꝛdowes wil be all his life long. After his doleful beginning of life, incontētly is he bound like a notorious malefactor both hand & fote, ye euery limme of him: (which happeneth vnto no other lining thing:) and he that shal reigne ouer al other creatures, lies cry-  
ing



ing in his cradle as in a prison fast tyed, and begins his life with punishment, which he suffereth for no other fault, but because he is bozne. ¶ The madnesse of them that of their beginninges do thinke them selues bozne to pride, and to be Goddes. The first hope of strength, & function, and gyft of tyme, makes him to craule on all foure. How long is it er he doth goe: howe long before he speaketh: howe long before his mouthe be firme for meate: howe long both his moulde pante: a signe and token of a singular weakenesse among the thinges that liue: all other liuing thinges do feele and knowe their owne nature, some vse swiftnesse of foote, some wight winges, other their strength, other swimme, onely man knoweth nothing without teaching. He speaketh not, he goeth not, he eateth not, and to be shoyt he doth nothing of natures owne accorde and instruct, but weepe & crye. ¶ Whereby that saying of *Menander* in *Plutarche* his consolation vnto *Apollonius* is proued true: that no liuing thing doth soner and moze often rise and fall, then doeth man, and good cause why, for that he being of all other mooste weake doth administer greatest and weightiest matters. ¶ To how many diseases is he subiect: how many medicines are inuēted daily against them, which yet are ouercome by new diseases, which do daily arise: and what disease almoste hath any thing y<sup>e</sup> dralweth breathe, wherunto man is not obnoxious: & howe many maladies hath he, w<sup>ch</sup> whō no other liuing thing is troubled: the panting of the hart, bloud flowing out from the head by the nose, onely he weepeth, only he goggleth with his eyes, only he stammereth with his tounge, he only is bozne w<sup>ch</sup> the stone, only in his scarrs wil no haire grow again, he needeth oftener then any other thing that beares life: a token of greate distemperature of the braine. ¶ Nowe if we runne through all partes of his life, we shall finde and see no tyme voide of paine, losse of grāfes, and free from tormentes of diseases. In the ages of men, saies

Arist. in pro-  
ble.

## Byshops Blossoms.

diuine *Hippocrates*, happen suche diseases: in infants and children newly borne, hotte vlcères of the mouth, vomitings, coughes, watchinges, swellinges, inflammations of the nauill, moistnesse of the eares: but when they come to breede teeth, itching of the gummes, agues, conuulsions, laskes and worse, when they put forth the dogge teeth when they are wæren elder, inflammations of the partes betwene the mouth and the gullet, falling inward of the spondill in the nape of the necke, Asthma or haling, the stones, wormes both round, and ascarides, a kinde of wormes called acrochordones, satyrisms or standing of the yarde by a smal inflammation, strumes or the Kings euill, and other small tumors: when they be elder and come vnto fourtene yeares, there happen many of the diseases of the ages which went before, and longer agues and bleeding at the nose. But vnto young men spitting of blood, consumptions of the lungs, sharp feuers, the falling sicknesse, and other diseases, specially those, whiche I haue spoken of before, but vnto them whiche haue passed this age, befall Asthma, or halinges, pleurisies, inflammations of the lungs, lethargies, phrenesies, burning agues, long laskes, skourings vppward and downeward, bloody fluxes, lenteries, piles. But vnto old men hard fetching of breath, rheumes with coughes, stranguries, difficulties of making water, paines of the ioyntes, swimming of the head, apoplexies, cacheries, itches ouer all the body, moistnesse of the bellie, eyes and eares, dimnesse of sight, glaucedines or dinesse and concretion of the cristalline humour in the eyes, and ill hearing. But although no age of mannes life is free from diseases, yet perhappes some parte of the yeare is so benigne that in it the body hauing rest from græfe may refrethe and repaire his strength whiche was welnære quite tyred and killed with the maladies and paynes whiche it suffered before. So (saies *Hippocrates*) all diseases

seales happen at all times, but yet some diseases are more bredde and worse at one time, then at another. In the springtime reigne madnesse, melancholy, the falling sicknesse, fluxes of bloud, squinseis, catarrhes, hoarsnes, coughes, leprosses, morpheues, impetiginis, many blcerous pustules, small tumours, paines of the ioyntes. In the Summer some of those befoze rehearsed and agues, continuall, and burning, and very many tertian and quartan agues, vomitings, and lasks, ophthalmies, or inflammations of the eares, paines of the eares, erucations of the mouth, putrefactions of the general parts and sweatinges. But in *Autumne* many of the summer diseases and feauers quartane & wandring agues, great splenes, dropsies, consumptions of the lungs, straguries, lienteries, and bloody fluxes, paines of the hippe, squinseyes, Asthma or halinges, paines in the smal gutts, falling sicknesses, maddnesse, and melancholy. In the Winter pleurisies, inflammations of the lunges, lethargies, rheumes, catarrhes, hoarsnesse, coughes, paines of the brest, sides and loines, swimming of the head, and apoplexies. Not onely no part of mans age, nor of the yeare is free from diseases, no nor yet any kinde of weather or state or temperature of the ayre. If it raine much there come long agues, lasks, putrefactions, the falling euill, apoplexies, and squinseies. In great droughts, consumptions, ophthalmies, paines, of the ioynts, straguries, and bloody fluxes. Much heate bringeth effemination of the fleshe, weakenesse of the sinewes, and braine, whereby the wittes & minde be as it were benumbed, fluxes of bloud, swoonings, after whome folowe death. But colde causeth conuulsions, tetanes, or distentions, benumbing, the killing of the natural heate, making of the fleshe blacke and blew, quiveringings and shakings. Southerne windes dull the hearing, dimme the sight, make the head heauie, and men to be slothfull & lither:

C.iiij. but

Hip. Aph.  
sect. 3.

Hip. Aphor.  
sect. 5.



## Byshops Blossoms.

but a northerne constitution brings coughs, hozenesse, binding of the belly, and stranguries, quivering paine of the sides and brest. So that *Hippocrates* truly sayes: that all whole man from his natiuitie is sicknesse. Yet though they & infinite other bodily griefes and diseases wherewithall man is oppressed, were not sufficient to keepe this proud creature in his obedience, and to make him acknowledge his creator: he is no lesse but far more vexed with bodilesse perturbations of the mynde: vnto whom he only at the least in most, & in the other is most subiect. Only sayes *Plinie* y diligent searcher of nature, who with *Hippocrates* haue sayd almost al that you haue heard of the miserie of man, to him is giuen mourning, to him ryot, & that innumerable wayes, & in euery member, to him only ambition, to him only couetousnesse, to him only vnmeasurable desire of life, to him only superstition, to him only care of burial, yea, and what shal be when he is not. To none is more brittle life, to none greater lust of all things, to none more confuse feare, to none sharper and extreme rage and madnesse.

### *The fift Chapter.*

The immoderate mourning of man, and examples of them whiche haue dyed for sorrowe, conceiued for the decay of Gods glory, countries calamities, infortunitie of parents, children, brethren, wiues, maisters, and friends.



And these things not to be rather amplified rhetozically, then spoken truly, may easily be proued, and first of mourning. All other liuing things, because they are moued only by the senses, do apply them selues only vnto those things which are present, little or nothing feeling things absent: wherby it commeth to passe, that they be not eyther so much or so long grieved with the losse of theirs. But man onely by diuine reason, whiche is giuen vnto him by God, as the principallest and excellentest gift of nature: doth perceiue and feele things absent, past, and to come, which multiplyeth his miseries, and so rowes,  
the

the vnsearchable wisdom of God so ordeining, that nothing in this world should be in all partes blessed. And as man by nature is desirous and louing societie, and reposes the greatest part of his felicitie, in the mutuall loue of parents, children, husbände, wife, kinsfolkes, friends, countrie, yea, and most principally of God: so doubtles must we nedes confesse, that it is vnto him & cause of great and many and sundry sorowes: and as sent vnto *Marialis*, & he whiche loueth not, seeleth lesse ioy and lesse grieve, the manifold mischaunces of death, dishonour, either by corrupt maners, or otherwise, griefs & diseases, both of body and mynde, of our kinsfolkes and friends, vnto all which kinde of calamities, the world is too much subject, continually supplying vnto vs a boundant sorowes. And howe great the acerbitie of this mourning is, besides the comon examples, of whom daily experience giues vnto vs store: the lamentable habite of those which be in beautiesse, both sufficiently bewray: their faces pale and leane, their eyes hollowe, their bodies nothing elsse but skin and bone, shewing the knitting together of euery ioynt, their continuall wateryngs, their abhorring of meate, after whiche ensueth death. And of voluntarie death willingly gon vnto these cases, will I rehearse vnto you examples. For pietie towardes God, we haue innumerable of holy martyrs, who suffered al terrible torments to aduance God his glory: and of *Helic*, as sone as he heard that the Arke of God was taken, fell backward from his chaire, and brake his necke: of duetifull affection to their countrie out of *Iustine*, *Codrus* the king of *Athens*, and out of *Linus* & two *Romane* *Decy*, who willingly lost their liues for their countries welfare: & out of *Paulus Iouius*, *Pompeiane* in our age, a noble mā of *France*: who being stricken w<sup>th</sup> extreme sorow for a lamentable losse by sickness of a flourishing army of his countre in *Naples*, vnder  
the

## Byshops Blossoms.

the conduct of the *Lantrech*, and the dishonourable  
 yealving of *Auerfa*, as he stode musing on this so  
 great a calamitie, and staring vp into heauen, sel down  
 starke deade: of pitifull pietie towards parents out of  
*Campofulgofo*, the *Toletane*, who by impoztunate prayers  
 and flowing teares, hardly at the length, obtained of the  
 magistrate to be hanged in his fathers stede: of fatherly  
 sorowe out of *Appian*: *Blauus*, who hearing a false  
 tale that his sonne was slaine by the souldiers of *Tri-*  
*nmri*, of his owne accoꝝd went vnto them, and obtained  
 of them to be killed as one pꝛscribed: and out of *Lulu*  
*Capitolinus*, *Gordian* the *Romane* Emperour, who vnder  
 standing that his sonne was slaine in battell, for in-  
 tollerable griefe hanged by him selfe, that night in his  
 chamber: of bzotherly loue out of *Plinie*, *Pub. Rutilius*,  
 who being certified of his bzothers repulse in his suite  
 for the Consulship, incontinently dyed: being befoze  
 but grieved a little with an ague: and of the two *Cap-*  
*padocian* bzothers, that contended whether of them was  
 the elder: soꝝ that *Augustus* had decreed, that the elder  
 shoulde be put to death with his father *Adiatorix*: and  
 when they had long after this manner striven in deade-  
 ly pietie, scarce at the last *Dyetentus*, by the earnest in-  
 treatie and prayers of his mother, who sawe that she  
 might be moze easily founde and mainteined by him,  
 gaue place, & suffered his yonger bzother to dye for him  
 the elder. Of sore affied heart vnto wife, *Marcus Plau-*  
*tinus*, who lue him vpon his dead wife: and *Sempronius*  
*Gracchus*, who did suffer him selfe to be slaine wittingly  
 in his fight, by killing of a male serpent, that he might  
 deliuer his wife from deat h, by letting the female to es-  
 cape (soꝝ so the Soothsayers affirmed:) of seruent frend-  
 ship *Pylades* and *Pithias*, who incessantly sued to dye, to  
 saue his faithfull friendes *Orestes* and *Damon*, and *Phi-*  
*lotinus* out of *Plinie*, that they lue him selfe in to yꝛ roge, oꝝ  
 funerall



funerall fire of his patrone, who had made him heire of all his whole goddes : of faithful seruice two bondmen in *Dion*, who did chaunge apparell with their proscribed maisters, that they by wished error might be slaine for them. Thus muche of mourning the next is riot, wherunto may aptly be annexed too great lust of all thinges.

## *The sixte Chapter.*

Of the great riot of man in apparel, and the excesse therein, of a Cardinals harlot of *Poppea*, of the souldiours of *Antiochus*, *Sedetes*, *Caligula*, *Heliogabalus*, *Charles* duke of *Burgonie*, the Marques of *Astorga*, *Lollia Paulina*, *Agrippina* of the Romanes, the Greekes, and the Alexandrines, of the greates prices of a pearle, and a precious stone whiche made his maister to be proscribed : Howe man doth alter the natural constitution and ornamentes of his body, and of *Poppea* her bath, and of a Patriarche, and a Cardinal that made themselues to be pale.



All other living thinges are contented with the clothing of nature, and the ornamentes of it : onely man conuereth his carcase with soveraigne furniture, whiche were to be allowed in him, seeing nature hath afforded him none, if he coulde be pleased with such things, as are able to defend him from colde and heate, and not to seeke the bottomes bothe of the seas, y<sup>e</sup> the *Arabian* and *Indian*, and al landes to garnishe their bodies with all: robbing the Seas & fishes of purple, pearles, stones, and amber greace, and the hidden and secret treasures of the whole earth for golde, silver, & precious stones, and the poore vermine of the farthest colde countries of the North, cruelly of their able garmentes : for Sables,

ff.

Lucer.

# Byshops Blossoms.

Georg. Agri.  
de animal. sub  
ter. & Paul. Io.  
Rer. Musc.  
com.

A Cardinales  
harlot.

Poppea.

Antiochus  
Sedetes his  
souldiours.

Caligula and  
Heleogabalus  
Sucto.

Lamprid.

Charles Duke  
of Burgonie.

Annales  
Fland.

The Marques  
of Astorga.

Lollia Pauli-  
na,

Lacernes, Herminges, and suche like costly furies, (pay-  
ing for a face of Sables 1000, ducates) and wilde beasts  
of the East for muske & civet to make them smel sweet.  
They set pearles, saies *Plinie*, on their fæte, & that not  
only vpon the vpper parts of their shoes, but also on the  
soles: ye in the memorie also of our fathers, a Cardinals  
harlot wore al the vpper parte of her shoes set cleane o-  
uer with pearles, and pzeious stones: and long before  
her, *Poppea* wife to *Nero* would shoe suche hozes as she  
liked or with golde, as her husband did all his mules w  
silver: so that it is not greatly to be marueiled, that the  
souldiers of *Antiochus Sedetes*, king of *Syria* did peg their  
shoes with nails of golde. *Clemens Alexandrinus* seemeth  
to make it a common thing in *Greece* and *Asia*, or rather  
at *Alexandria*, where he liued, to set their shoes enery  
where full of studs of golde, & to weare pantafles made  
w diuerse kinde of workmanship of golde, & pzeious  
stones, so that I do ceasse to wonder that *Caligula* vled  
riding clokes couered ouer & ouer with pzeious stones,  
& *Helioabalus* all his garments, ye and his shoes, gliste-  
ring with gemmes. So, what say you that our Barbari-  
ans wil worde for brauerie those riotous Romanes, &  
gorgeous Grekes? for *Charles* the hautie, & last Duke  
of *Burgonie*, whē he receiued *Frederike* & Emperour wore  
a cloke of cloth of golde set with diamonds, & carbuncles  
valued at an hundred thousand crownes. And in our  
dayes at the coronation of *Charles* the fifth at *Bologna*, a  
Spaniard, the Marques of *Astorga*, as *Ionius* reports,  
wore a riche gowne of cloth of golde wrought ouer and  
ouer with dolphines of pearles, and pzeious stones.  
*Plinie* telleth that the stones, & pearles, that *Lollia Pauli-  
na* wife vnto *Caligula* wore, & not at any solemne feast,  
but onely at a nuptiall night, vpon her head, her haires,  
her eares, her neck, her hands, and fingers, were worth  
quadringenties sesterterium, which after *Budeyes* account  
is

is tennē hundred thousand french crownes, and aboue  
thre hundred thousand pounde of our monie: neither  
were they the gifts of y<sup>e</sup> prodigal Prince, but her graund  
fathers gods, gotten by the spoiles of the prouinces.

This was the ende of rapines & robberies, this was it,  
for the whiche *Marcus Lollus* infamed for the gyfts gi-  
uen vnto him by al the kings of the orient, and therfore  
falling into the displeasure of *Caius*, nephew, and sonne  
adopted vnto *Augustus*, dranke poison, that his nexte  
might be seene by candle light couered ouer with 10000

crownes. Against this erreffe in pearles doeth *Plinie* ex-  
clame, in his 9. booke, 35. chap. speaking thus: ye marry,  
it had been a small thing for the seas to be buried in our  
bellies, vnlesse they were woꝛne as well of men, as wo-  
men, on their handes, their eares their feete, ye and the  
whole body. What hath the sea to do with the garments  
and clothing? what haue the waters and waues with  
the backe? but nature, you will say, doth not friendly  
deale with vs in casting vs forth into the woꝛlde naked?  
Go to, let there be so great societie betwixne the bellie  
and the sea, but what with the backe? let it be a small  
matter vnlesse that we that are fedd with daungers, be  
also clothed with perilles, so through the whole bo-  
dy thinges gotten with the daunger of mannes life doe  
best like. Therfore pearles of all thinges haue the grea-  
test pꝛice and pꝛaise. *Iulius Cesar* bought a pearle for his  
swete hart *Servilia*, which cost him *Sexagies*, that is sixe  
and fourtie thousand eight hundred, threescore and se-  
nentene poundes, and tennē shillings of our money.

Moreouer it is certaine (saies *Plinie*) that *Nomus* a sena-  
tour of *Rome* did weare in a ring a pꝛecious stone called  
an *Opalus* which was valued at vicies sesterium, that  
is an hundred thousand crownes, the whiche ringe  
only of all his goodes, he carried away with him, when  
hee fledde, being pꝛoscribed for it by *Marcus Anto-*

Plinies excla-  
mation a-  
gainst pearles.

A great pꝛice  
of a pearle.

A great pꝛice  
for a pꝛecious  
stone.



# Byshops Blossoms.

The iewels v-  
sed by the  
Romanes.

The Iewells  
worne by the  
Greekes.

The Iewells  
worne by the  
Asians.

The price of  
purple.

whose sauagenesse and riot was great, that would  
proscribe a senator for a stone: and *Nonius* his contuma-  
cie no lesse, that loued the cause of his proscription: seeing  
that also wilde beastes leaue behinde them those partes  
of their body being bitten off, for whom they know they  
are in danger. And in his 33. booke. 3. chap. he telleth how  
the men at *Rome* did weare ringes, or hopes of golde a-  
bout their armes, and the women that were wiues vn-  
to the hoyslemen of *Rome* about the smale of their legges,  
but the comoners wiues of siluer, and that the women  
did weare golde on their head, their eares, their necke,  
their armes, on all their fingers, yea and on their fete:  
and chaines hanging bandericke wise on bothe sides, w-  
tablets of golde, set full of stones and pearles. *Aristopha-  
nes* also the *Athenian* in his comedie called *The smophoria*  
reckoneth by al the ornaments, and iewels that wo-  
men did vse to weare in that prodigall citie, which were  
so many in number, that his breath failed him in the re-  
bearing of them: which made him to maruell that they  
fainted not in the bearing of them. And *Clemens Alexan-  
drinus* chargeth his countrimen the *Greekes* of *Asia*, with  
the decking of themselves with golde, pearles, and pre-  
cious stones, and reckoning by the Jewels that the wo-  
men did weare, besides earinges, braceletes, tabletes,  
ouches, ringes, chaines, and a number of suche riotous  
ornaments, the which being now out of vse, I know not  
what thinges the names signifie, he reciteth setters of  
golde, which were either chaines, or else hopes of golde,  
suche as we shewed befoze out of *Plinie* were woyn at  
*Rome*: and that they were woyn by the *Greekes* in *Ek-  
rope* hee proueth out of diuerse Poets. Also the *Greekes*  
and *Asians* were apparelled in purple: a pounce of the  
whiche wolle being *Tyrian* double died, (as all good and  
vsuall in *Plinies* time by his owne testimonye  
were) was woyn at *Rome*, and in *Asia*, and *Greece*  
where it was vsuall woyn of women, and the  
noble,

the noblemen, 1000. denaries, which is xxxj. l. v. s. of our money. So y<sup>e</sup> their people may for cost, which maketh all things to be esteemed of foolish mē, cōpare w<sup>th</sup> our cloth of gold, siluer, & tissue, which then were rare, or not at all to be woꝛne at Rome, as Seneca cōplaines, y<sup>e</sup> silke began to be woꝛne by womē in his dayes. Yet I read in Plinie, that he saw Agrippina, wife vnto Claudius Cæsar, weare a robe of wouen gold, w<sup>th</sup>out any other stufte intermixed w<sup>th</sup> it. The which robe yet I thinke was not so rich as Clemens Alexandrinus doth report womē did weare gowns in his countrie, being woꝛth a thousand talents, whiche is of our money. 187500. at the least, for if he meaneth Egyptian talents, it amounteth to a great deale moze: whereat I doe so muche the moze maruell, bycause neyther at Alexandria, nor yet in those parts in his dayes, there were any Quēnes, which might be able to beare the outrageous charges of so great riot. But why stand I so long about the rehearsing of mans madde supplying of that profitable defect of nature, in clothing his body, seeing that he is no lesse troubled with coꝛrecting, or rather coꝛrupting of the naturall composition, and ornaments therof. Whereof come colouring of haire, depilatories, or making of haire to fall off, yea, and that which is most shameful, wearing of bought haire, painting of faces, whitings of teeth and handes, anoynting, plastering, and slabbering against wrinckles, for the which cause Poppea, wife vnto Nero, vsed to haue diuen with her, whether so euer she went, or traueled, fūe hundred mylke Ases, in whose mylke she bathed her vnchaste body, and yet are they moze to be discommended, that will make them selues y<sup>e</sup> coloured with drinkeing of slabber sauce, and in the olde time with cumin, the which Horace toucheth in his epistles, and in the age of our fathers, Daniel the Metropolitane of Moscouie, is reported to haue vsed to make his face loke pale with

Agrippina.

Womens rich robes at Alexandria.

Man is not cōtēted with the natural habite or ornaments of his body.

# Bysh ops Blossoms.

The patriarch  
of Moscouie.

Elog doct vi-  
ror.

Cardinal Egi-  
dius.

the smoke of brimstone, that he might seme to haue py-  
ned him selfe away, & dyed vp his blood with fasting,  
studie, watching & praying: and *Egidius* a Cardinal, who  
by *Ionius* his iudgement, deserued the highest honour of  
a Christian Orator in a holie pulpit, was supposed for  
the causes befoze rehearsed, to drinke cumin, and vse  
perfumes of wet chaffe.

## The seventh Chapter.

Of the vnreasonable ryot of men in building, and namely, of the  
auncient Romanes, of Nero, Caligula, Heliogabalus, Lucul-  
lus, Clodius: of the rare ryot in housholde stuffe of the Ro-  
manes, Greekes, and Asians, and specially in their counterseits  
both painted and in mettall, and yuorie, with the incredible  
prices of diuers of them, in curiously wrought plate, hang-  
ings, bedsteedes, chaires, stooles, tables with the excessiue pri-  
ces of diuers of the, and of the great riot in furniture of hous-  
hold of Antonius Bassus, Sopus, Heliogabalus, the liberts of  
Clodius a Cardinal, and againe, the sparsenesse therein of the  
auncient Romanes, of Scipio Africanus and his brother, Aeli-  
us Catus, and what siluer was found at the sacke of Carthage,  
and of the costly peece of Arras of Leo the Pope.



At as this wayward creature man, is  
not pleased with the ppozition and  
garnishing of nature in his body, and  
the clothing therof, so neyther doth the  
open ayze, the high hilles, the lowe va-  
leys, the pleasant open fieldes, nor the  
couerts of trees, and caues against al kindes of iniuries  
of the angrie heauens, and ayze, content him, which doe  
satisfie all other liuing thinges, but that he buildes him  
sumptuous houses, not to defend him from colde, heate,  
and stormes, the which is the vse of an house, but to ful-  
fill his riotous and intemperate proude heart, with wa-  
sting his wealth. Our houses sayes sage *Seneca*, are so  
wide and large that they be as it were cities. We haue  
twice scene, wrytes *Plinie*, the whole citie inclosed and  
compas-

The Romane  
houses.



compassed about with the house of two Princes, *Cains* and *Nero*, and the latter, that nothing might be missing, of golde. It was so great, that these verses were set vp against it in *Rome*. Nero his house.

*Roma domus fiet Veios migrate Quirites,  
Si non & Veios occupet ista domus.*

Rome shall be made an house, Romanes  
To Veios packe a pace,  
If not, both Veios to possesse  
We will this huge monstrous place.

Alluding vnto the hystorie, that the Romanes after they had taken *Veij*, stood doubtfull whether they should for sake *Rome*, or no, & inhabite *Veios*. This house reached by *Suetonius* his report, from the *Palatium*, euen vnto the *Exquilie*, it had three porticus or galleries, three myles long, and a poole in it like vnto a great sea, inclosed round with beautifull buildings like vnto a citie. The whole house was all guilded ouer with golde, and set with pretious stones, and mother of pearle, the dining chambers were seled with boordes of yuozie, the which *Plinie* doth witness to be of mightie price, and a stuffe of all other most commended, for to make the images of the Gods: these boordes might be turned when it pleased, y<sup>e</sup> floures & pretious oymments might be powred down by pipes ouer all the whole chambers, vpon the heads of y<sup>e</sup> guests. But the principall and highest dining chamber, was in forme round, & ran rounde continually day & night like vnto the heauens: in the rofe wherof were the starres with the Sunne & Moone, expressed by pretious stones, y<sup>e</sup> colours of them agreing vnto the qualities of y<sup>e</sup> stars. There were seates of golde, & yuozie: the walles were plated ouer with floures and birds of siluer, y<sup>e</sup> which did

Pli. 33. cap. 10.  
tast

## Byshops Blossoms.

cast forth continually the fragrancie of al kind of sweet  
odours. Of this house thus writeth *Tacitus*: He build-  
ed an house, in the whiche not the golde and pretious  
stones should be such wonders, seeing that of late yeres  
before, they had growne through ryot, to be vsuall and  
common at *Rome*: as the corne fieldes, and the greates  
pcoles, and like vnto great forrests on the one side mightie  
woods, and on the other open galleries, or walkes.  
By the which words of *Tacitus*, is insinuated the sumptuous  
building and garnishing of houses vulgarly vsed  
in *Rome*. I reade also that *Lucius Lucullus* would in all  
places y<sup>e</sup> liked him, build wonderfull sumptuous palaces,  
in places neare vnto the sea, repelling the sea, & on high  
mountaines & hard stonie rocks, as on *Paulisippus*, a litle  
from *Naples*, with excessive charges force the sea to run  
into his fishe pcoles: so that in all his buildings, he seem-  
ed to strue against nature: wherefore *Pompey* vsed to  
call him the gowned *Xerxes*, bycause that the *Romanes*  
alwayes wore gownes at home. *Caligula* vsed to set the  
flores of his chamber with pearles, and *Heliogabalus*  
srewed them with the dust and filings of golde. *Publius*  
*Clodius*, one that neuer bare office in the cite, but *Tri-*  
bune of the people, an office for a commoner, dwelt in a  
house, for the which he payde. 147000. sestertries: and  
euery sestertrian being worth of our money vij. l. xvj. s.  
iij. d. the whole amounteth to aboue eleuen hundred  
and five and fortie thousande, seven hundred and five  
and thirtie poundes. Whereat sayes *Plinie*, I do no lesse  
wonder, then I do at the madnesse of the kings that built  
the *Pyramides* and *Labyrinthes*, but if the summe in  
*Plinie*, be as *Budey* doth reade, centies, quadragies, octies,  
it is but an hundred and fiftene thousand, six hundred,  
and five and twentie: or as *Hadrianus Iunius* will  
haue it, centies, quadragies, septies, an hundred and four-  
tene thousand, eight hundred and fourtie two poundes,  
with

Lucullus his  
buildings.

Clodius his  
house.

with odde money. But as the left summe is ouer great to be bestowed vpon an house, so would his wonder induce mee to incline vnto the greatest, if that I did not stande in doubt, whether that suche kinde of phzase in numbring were vsed, among the *Romanes* or no: and namely seeing that he doth affirm that *Iulius Caesar* gaue for the bare plat to builde the great tilt yarde in *Mille ducenties sestertium*. 937500. pound: and *Appian*, *Paulus* his *Basilica* hall, cost 1500. talentes the whiche is two hundzeth and foure scoze and one thousand two hundzeth and fiftie poundes. He wilbe easily led to beleene suche a masse of monie to be giuen for an house, that reades howe all their buildinges were of fine mar- ble, and alabaster, set with vnaccomptable charges out of *Thasus*, *Paros*, *India*, *Syria*, *Damascus*, *Cyprus*, *Egypt*, *Ethiopia*, *Arabia*, *Armenia* and *Africa*. The whiche howe costly it was may appeare by that we reade in *Valerius Maximus*, that ten pillers of mar- ble being sett no farther but out of *Græce*, and not accounted after- ward of any price, and they but twelue foote long, saies, *Plinie*, and but sixe in number, coste 10000. nummos, that is a thousand and fye hundzeth frenche crownes. Adde thereunto the huge largenesse, the greate and sumptuous gardens, the excessiue price of baine trees, seruing vnto no vse, but only for shadow, tenne of them being valued in the afoze alledged place out of *Valerius*, at tricies that is, 23436. pound, the roofes and walles of priuate mennes houses gilt, and garnished common- ly euery where with golde, pearle, precious stones, mo- ther of pearle, *Indian* tortises, and iuorie, & their baines of siluer, the floze vnder foote either of costly mar- ble en- grauen, or else of stone very faire and cunningly pain- ted, whiche they called *Asarotica Pavimenta*: they had also their *Lithostrata*, whiche were made of small peeces of mar- ble, and stone, of all kinde of colours, white, red, G. blewe,

The stufte & garnishing of the *Romane* buildings.

The great prices of trees.



## Byshops Blossoms.

blewe, blacke, græne, yelow. &c. verie finely limened together, representing not only the figures of men, beasts, and trees, but also their very liuely and true colours.

The great prices of painted tables.

Pli. li. 35. ca. 11

Pli. li. 35. ca. 10

Pli. li. 35. ca. 11

But of al the deckings, and garnishings of their houses, most cosly were their painted tables, and counterfetes of metalles, of whom they had great store. *Lucius Lucullus* bought a table whiche cosse him two talents, whiche is of our monie thre hundred & seuentie five pounds.

*Apelles* gaue vnto *Protogenes* a painter for the tables that he had in his house readie painted at one time, fiftie talentes, which is 4875. pound. and he himselfe had of *Alexander* the great for one table two hundred talents of golde, the which were worth at the lest two thousand of siluer, yet euery one of siluer was worthe of our money an hundred fourescore and seven poundes tenne shillings, vnlesse perhappes *Plinie* ment the common talent of golde of *Athens*, which contained but thre *Athenien* gildens, who weighing eight dramms a pæce, I can value at no lesse then seven pounde ten shilling the talent and the whole summe of the monie receiued for the table 1500. pound.

*Aristides* painting a table of a battell betweene *Alexander*, and the *Persians*, couenanted to haue for euery man painted in the table whiche were 100. tenne of their pounds, euery of them beeing worth iii. l. ii. s. vi. d. of our money, & so consequently for euery man xxxi. l. v. s. of our money, & for the whole table 3125. l. King *Attalus* bought also a table of the same mans painting, which cost him 100. talents that is eightene thousand seven hundred and fiftie poundes.

*Mnason* gaue vnto *Asclepiodorus* for the painting of twelue Gods 300. of their poundes a pæce, and vnto *Theomnestus* for euery *Heros* he painted 100. pound, euery one of theirs being as I tolde you befoze worth iii. l. ii. s. vi. d. of our monie. *Hortensius* gaue vnto *Euphanor* for a table of the *Argonautes* 44. sesterties the whiche is eleuen hundred, foure and twentie poundes x. s. His

Scholer

scholer *Antidotus* refused to sell a table vnto King *Attalus* for 60. talentes that is 5850.£. *Timoniachus* had of *Iulius Caesar* for the pictures of *Ajax*, and *Medea*, 80. talentes, which is 7700.£. So that painters being so wel payde for their paines, might very well go in their purple, and weare crownes of golde on their heades, & haue their stauces wztithed aboute with plates of golde, and their shooes tyed with pointes of golde, as *Athenens* repozteth of *Parrhasius* the painter. But to re-  
turne vnto Images, *Lucullus* bargained with *Arche-  
laus* to make the Image of *Felicitie* in plaister, and he to haue for it 60. talentes, that is 5850.£. *Praxiteles* made *Venus* in marble whiche the *Guidians* bought, all whose debtes which were wonderfull greate, did king *Nicomedes* offer to pay, if they would let him haue the Image, and they refused it. Of what value then may we iustly coniecture were Images of iuozie, of copper, and specially *Corinthian* copper, whiche was a temperature of golde, siluer, and copper, of wonderfull price, yea and Images of golde, and siluer, seeing their wozkemen, *Polycletus*, *Phidias*, *Lysippus*, *Myron*, and other were no lesse famous for their wozkes, then were the excellent painters, and their stutfe did farre exceede: and *Plinie* repozteth that many men were so in loue with counterfetes of *Corinthian* copper, that they had them carried with them whither soeuer they went. *Cicero* in his first Oracion against *Verres* saies a counterfete of copper, and no great one was ordinarily sold for 120000. sesterces. y is aboute 900.£. *Polycletus* made *Diadumenus* a youth in copper, and had for it 100. talentes that is 18750.£. I reade that the *Collossus* of brasse that stode in the capitol, cost 150. talentes, y is 28135.£. and one also brought by *Lucius Lucullus* to Rome from *Appollonia* of the same price: but one at *Rhodes* whiche cost 300. talentes, which is sixe and fourtie thousand 250.£. & in that citie

Pli. li. 33. ca. 12

Pli. 34. ca. 8.

## Byshops Blossoms.

were there an hundred Collosi, and of other Images of mettall and iuorie thre thousand, and no fewer in *Athens, Olympia & Delphos*. But lest that some man should say that Colossi were neuer any garnishing for a house, I reade in *Suetonius* that there stode befoze the entrie into *Nero* his golden house, a *Colossus* of 130. fote highe, with bignesse in euery part and limme agreeable vnto the height. Of the prices of statues and images of gold and siluer I read not: but of many made as one of *Gorgias Leontinus* a rhetorike teacher of golde sette vppe at *Delphos*, and an other of *Mithridates* brought by *Lucullus* to *Rome* in his triumph: and also in *Pompeius*, one of king *Pharnaces* in siluer, and many were erected of that mettall in the honour of *Augustus*, the whiche flatterie at the length brought them, to be very common at *Rome*: but as I saide I do remember none valued, but enely two *Dolphins* brought by *C. Gracchus* at five hundred that is xxii. a pound. And correspondent vnto their sumptuous houses was also their houtholde stuffe. All the utensiles of the kitchen had *Antiochus Sederes* in his expedition against the *Parthians*, and *Marcus Antonius*, of siluer, whiche *Calpurnius* the Oratour complaineth in *Plinie*, to be common in euery mannes house at *Rome*: but *Antonius* with *Bassus* in *Martial*, and *Heliogabalus*, in *Lampridius*, and *Antonius Sopus* in *Plinie*, had their close stoles of golde, and *Heliogabalus* his pispotts of precious stones: in what stute then may we thinke their meat was serued, who abused golde and precious stones vnto so filthie an office? As for close stoles and chamber pots of siluer had euery woman of any countenance at *Rome*, ye and of golde to be no dainties at *Alexandria* and in *Asia*, it may appeare by *Clemens Alexandrinus*. Befoze the ciuil warres saies *Plinie* betwene *Sylla* and *Marcus* were there 500. chargers in *Rome* of an hundred pound of siluer, but our age saies he is stronger: for in the reigne of

Plin. 53. cap. 11

Lamprid. in  
vii.

Plin. lib. 33.  
cap. 11.



of *Claudius*, a bondeman of his called *Drusillanus* caused one to be made of 500. pound, & his selowes 800. of 58. P. This would *Aphricanus* the yonger haue wondered at, who left vnto his heire but xxxij. l. of siluer, and also whē he triumphed of *Carthage*, brought thence but 4476. pound, and that was all the siluer which *Carthage* had, which contended long time with *Rome* for the dominion of the whole worlde, the whiche saies *Plinie*, wil not suffice a priuate mannes table in our daies. His Brother *Allobrogicus* was the firste *Romane* that had a thousand pound of siluer, and anone after *Linus Drusus*, the troublesome tribune of the commons, left 11000. l. for that an auncient senatour was noted by the Censor for hauing of fīue pounds of siluer, will be taken nowe for a tale and a lie: as also that the legates of the *Etolians* found *Alus Catus* serued in his Consulship in vessels of clay, and had no other plate all his life time, then one cuppe, the which his ffather in lawe *Emilius* gaue him when he ouercame *Perseus* king of *Macedonie*, who had wonderfull store bothe of golden and siluer plate. We also finde this iest of the *Carthaginians*, that they say that in no countrie they liued more friendly and familiarly together, then they did in *Rome*, for wheresoeuer they supped, or with whom, they were alwaies serued with one and the same plate. But after those homely dayes, *L. Crassus* gaue for two cuppes made by *Mentor*, the famous golde smith, without plate of whose workmanship there were fewe tables at *Rome* serued (saies *Iuuenal.*) 781. he had also other plate that cost him fourtie fīue pounds, a pound. *Plinie* also reporteth that *Pitheas* Lib. 33. cap. 12. ingraued vpon a cuppe *Vlysses*, and *Diomedes*, weighing the *Palladium* euery ounce whereof was priced and solde at fente sesterities, that is lxxviii. pound two shillings & vi. d. Vnto this chargeable plate were 3 Crookes C.iii. and

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and the *Asians* maruellously given, in so much that *Cicero* doth affirme against *Verres*, y there was no man in *Sicyl* of any welth to speake of, y had not at the lest, if he had no plate else, a great chalice oz cup, w the Images of the Gods, & a boole which y women shuld vse in sacrifice, with a payre of censers, & al those parcels made by some of those famous ancient Goldsmiths, & artificers w singular cuning. *Plinie* also reporteth, y a widowe at *Rome*, & she to not very rich, did giue for a dishe made of Chystal, fashioned like vnto a trey, 15000. sester ties, y is, 117 18. l. & of a cup of *Pyrrhe*, which would hold but. 3. sextaries, y is, a pottle & halfe a pinte, yet was solde for 1111. sester ties, that is, 625. l. But *Titus Petronius*, that he might disherite *Nero* his table, bzake at his death a cup of *Pyrrha*, which had cost him 300. sester ties, the which is, 2343. l. 15. s. But *Nero*, as it became a pzince, excæded all men, by getting a cup which cost him tricies, 31437. l. ten shillings.

*Mozecuer*, the vse of glasse (sayes *Plinie*) to dzinke in, hath dziuen away the vse both of golde and siluer, and growne into such estimation, y two smal dzinking glasses were solde for 6000. sester ties, the which is almost fortie seuen pound. *Pea*, ryot (sayes he) is now come to this passe, that vessels and dishes of potters worke, are esteemed moze in value then platters of *Pyrrha*. For *Vitellius* caused one to be made which cost him 200. sester ties, y is, 1500. l. But *Budey* doth other wise interpret this place, taking the dish for the meate cõteined therein, the which he valueth at *decies sestertium* (for so he readeth) that is, 7812. l. 10. s. to the which interpretation I wold not assent, saying y *Plinie* in that chapter intreateth only of vessels of potters workmanship, & the pries of them: but that in the next sentence befoze he saies: for when we told you befoze, intreating of the nature of byzdes, that one dishe of *Æsopus* the plaier did cost 600. sester ties.

sesterties, I doubt not but the readers would be angrie.  
 But in deede *Vitellius* &c. The whiche doeth make mee  
 incline vnto *Budeis* learned loze, that he made a platter  
 of clay so great, (for the which purpose he caused a new  
 forname to be built abroade in the fieldes) as contained  
 so muche daintie viandes, as amounted to that summe.  
 But to returne vnto y<sup>e</sup> rest of our fine furniture of house-  
 holde, I reade that the flourishing Frier Cardinal, of whō  
 I spake befoze, had the tokes of his beddes made of silke,  
 & cloth of golde, and *Heliogabalus* his beddes stuffed with  
 the soft haire of hares, & the downe that grewe vnder y<sup>e</sup>  
 wings of partriches. The beddestedles to be conered  
 and plated ouer with siluer and golde and garnished  
 with mother of pearle, and Indian tozteses bought at  
 vnreasonable prices, y<sup>e</sup> & with precious stones was com-  
 mon at Rome, *Metellus Scipio*, sayes *Plinie*, accompted,  
 it among the capitall faultes, that the hangings of one  
 dining chamber of Babylonian woozke were solde for  
 800000. sesterties, the whiche is aboute 6000. £. when  
 as now of late yeares *Nero* bought them which cost him  
 quadzinties, which is aboute 300000. £. so that those  
 hangings which *Verres* toke from *Heius* were not of the  
 best sort, although *Cicero* saies they were notozious thro-  
 roughout all *Sicyl*, seeing that they were valued but at  
 200000. sesterties, that is 1500. £. or else if it were of the  
 best kinde of *Attalica*, then were the *Attalica* nothing  
 comparable vnto the *Babilonica*, the which I maruel at  
 the *Attalica* being interwouen with golde, & y<sup>e</sup> other but  
 of diuers colours. But to make y<sup>e</sup> excessive prices of han-  
 gings moze credible vnto them y<sup>e</sup> do measure al things  
 passed in atinient time by the vniust rule of their own  
 age: *Leo* the tenth bishop of Rome, since the memorie of  
 man, had y<sup>e</sup> historie of y<sup>e</sup> Apostles wrought in Arras to set  
 ouer the altar of *S. Sixtus* chappel, y<sup>e</sup> cost him. 50000. du-  
 cats. The Romans had also their chaires & stools of iuozy,  
 and

Bap. Fulg. li. 9  
cap. 1.

Lamprid. in  
vit.

Plin. lib. 33

Martial. in  
Epigr.

Paul. Iou. in  
vita Leonis.



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Lamp.in vita.

Pli.lib.17.

and silver very cunningly ingrauen and guilt, and their chariots also like garnished, the which thing *Alexander Senerus*, a heartie hater of all riot, in so much, that he would not possesse him selfe aboue two hundred pound of plate, and thought that neyther gold nor silver decent to be woꝛne by men, suffered them to be vsed for the honour of the citie. Neither was the madnesse of the Romanes lesse in their costly tables, with whome the women did vse to stop the mens mouthes, when that they would cast them in the teeth with their pearles. In that pouertie (sayes *Plinie*) of *Tullies* time, and that which is moze to be maruelled at, in that age, tables of *Cedrus*, (which wood both only growe on the mountaine *Atlas* in *Africa*) were sold for tenne sesterities a peece, that is lxxviij. l. ij. s. vj. d. With them are remembꝛed the tables of *Asinius Pollio*, solde for eleuen sesterities, that is lxxvj. l. xvij. s. iij. d. and two by king *Inba*, the one for sixteene, that is Cxviij. l. iij. s. and the other for little lesse. But perhaps some man will take them to be tables of great length, or compasse. So sayes *Plinie*, the largest that euer was seene yet vntill this day, was one belonging vnto *Ptolomey*, king of *Mauritania*, ioyned together of two hundred and semicircles, foure foote and a halfe ouer, and thre ynches thicke, and greater therein is the wonder of the workmanship, that the ioyning of it together can by no meanes be espyed & found, then of one by nature whole of one peece, which tooke his name of *Nemius*, libert vnto *Tyberius Caesar*, lacking but thre quarters of an inch of foure fote ouer, and so much of halfe a foote in thickenesse. In this place me thinkes (sayes he) we must not omit that *Tyberius Caesar* had a table two inches and a quarter aboue foure fote, couered ouer with mother of pearle, and silver, whereas his libert had one farre richer of a bounche of a tree, that is a fault of the roote. And yet in it was this most praised, that it grew all

all vnder the grounde, the which is a moze rare thing, then bounches aboue the grounde, or on the stocke or boughes: and that which is bought at so great a price, is properly the fault or imperfection of a tree.

*The eight Chapter.*

Of the great ryot of the Romanes in their feasting, with the great prices of their acates, of the intemperance therein, of Timocreon, Crispinus, Vitellius, Nero, Caligula, Heliogabalus, Lucius Verus, two Antioches, Marcus Antonius, and Cleopatra, Aesopus the player, and his sonne Clodius, Lucius Lucullus, Galeazo, a Venetian, two Cardinales, and Mulcasses: and againe, the auncient frugalitie in dyet of the olde Romanes, and of Augustus, and Alexander Seuerus, and also the daily proportion of dyet for householde of the king of Persia, and Alexander the great. The great charges of pretious oyntments, and the ryorous vse of the: and howe Plotius and Mulcasses were betrayed vnto their enemies by their sweete odours. The manifold sorts of wines, and alterings of water found out by ryot, and the rare deuises to make men haue an appetite to eate and drinke superfluously. The great incommodities of excessse in dyet, the great death in Wittenberge with drinking of wine, and at Alexanders game of drinking: the wonderfull grosnesse of Nicomachus, Ptolomey, Alexander, Dionysius, and Sanctius, of the rare vertue of an hearbe to make one leane. Of the nature of the beast Rosomacha, and of certaine straunge sheepe and swine.



At vpon these costly tables were more chargeable viands set. This rauening Harpie, this bottomlesse gulfe, this insatiable sinke the belly, did exercise the Romane painefull idlenesse, with the care of fetch- ing of fishes, the Cozaccine out of A- gypt, the Salpa from Eleusis, the Salmon out of A- quitaine, the Murene from Tartessus in Hispaine, the Per- lamis from Calcedon, the Haddocke and the Whis- ting from Pissumutus in Phrygia, Oysters from the for- zelande about Sandwiche in Englande, Cockels from  
B. Chius,

Apul. Gelli. Plin.  
and Macro.

## Byshops Blossoms.

*Chius*, the Helops from *Rhodes*, and all these to be eaten fresh, and of flesh the *Pecocke* from *Samos*, the *Attagen* or *Francoline* from *Phrygia*, the *Crane* from *Melos*, the *Kid* from *Ambratia*, the *walnut* from *Thassus*, the *acoze* from *Iberia*, although that almost all these things were also bred at home. The unreasonable prices of fishes at *Rome* in their flourishing state, may be proved by that *Cato* the elder was commonly wont to say, that it could not be that the citie could thriue, where that a fishe was sold for more money then an ore. *Asinius Celer* gaue for a *Mugil*, a fishe which sildome sayes *Plinie*, exceeds the weight of two pounds (but *Macrobius* affirmes, that in his dayes many farre greater were founde, and *Bellonius* holdes it to be a *Mullet*) 8000 numm: which is aboue 60.℥. A *Pullus* (the which I do take to be a barbill, and the frenchmen do call a bearded Ronget) weying foure pounds and an halfe, being commaunded by *Tyberius Caesar* to be sold, did *Tamocreon* a *Rhodian* buy for five sester- ties, that is, aboue 40.℥. *Crispinus* in *Iuuenal* giues for a barbill sixe sester- ties, that is, 42.℥. 10. s. and their fine flesh to be very deare, may appeare by the testimonies of *Marcus Varro*, a noble man of *Rome*, of great autho- rity, and one accounted in that learned age of *Rome*, the best learned of the Romanes, the whiche mollified the heart of that mercilesse tyzant other wise, who wold not spare his mothers deare brother, that he gaue him vn- requested his pardon, being wickedly proscribed by his colleges. For he wrytes, that yong pigeons if they were faire, of a good colour, sound, and of a good kind, were co- monly sold at *Rome* for 200. sester- ties, that is, 23. s. 4. d. yea, & if they were excellent, for 1000. numm, that is 7.℥. 16. s. 4. d. And of late, sayes he, when a merchant cheapned a paire of pigeons of *Lucius Appius*, an hoysmā or gentleman of *Rome*, and he held them at 1000. num- mum: no quoth the merchant, I will giue you for them then

Prices of fi-  
shes.

De re rust.

Li. de re rust.



then 400. denaries, which is. 12. l. 10. s. Peacocks also were sold for 50. denaries, that is. 31. s. 3. d. and their eggs for five denaries, that is. 3. s. 1. d. ob. and *Thrasylus* says *Plinie*, were commonly sold for 1. s. 9. d. ob. a pece. So that it is no maruell that *Varro* doth affirme, that *Aufidius Lurcho*, who was the first that kept & franked peacocks, did make yearely of the poultrie and foule that he kept about his house. 6000. nummum, that is. 476. l. 9. s. and beleneed *Albatius*, who sayd, that if he had built his manour neare vnto the sea, where he might have had the commoditie of fishe, he would haue made of it yearely. 20000. nummum, that is. 1532. l. 10. s. where now it killeth him for poulterie and venerie, not aboue 20000. that is. 151. l. 5. s. A kind says *Plinie*, of rathripe peaches called *Duracina*, were sold at the first comming of them to *Rome*, for foure sesterities. that is. 7. d. ob. a pece, but after when they were passing wel liked, for 30. that is. 4. s. 8. d. ob. the which says he, is straunge, bicause they will not last aboue two dayes after they be gathered, & therefore force the owner to sel them. If that fruite were so deare, then may one the moze safely beleue that which he says in another place, that a tree neare vnto the citie was hired out by the yere, for 2000. sesterities, which is. 15. l. 12. s. 6. d. By these excessive prices of fresh acates, be coniectured the sumptuousnesse & intollerable charges of the supper which was made vnto *Vitellius* the Emperour, by his brother: at y which there were. 2000 of y most deintiest fishes, & 7000. birds. But this supper did he him selfe passe, says *Suetonius*, by the dedicating of a dishe or platter, the which for his vnmeasurable greatnesse he called *Minerva* her child, wherin he mingled together the liuers of fishes called *Scari*, to whome says *Plinie*, the principallitie is giuen, the haines of pheasants, and peacocks, the songs of the birdes *Phenocoptori*, the which to be of the most excellent tast, *Apicius*,

Lib. 15. ca. 12.

Lib. 17. cap. 1.  
The ryot of  
Vitellius and  
his brother.  
Sucto.

Pli. lib. 10.

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of all vnthriftes the deepest gulfe had taught him, the  
latter of the fishes called *Murena*, set from the *Carpathi-*  
*an* sea, and the *Rhodes*, and from the straites of *Mar-*  
*rocke* by *Galleyes*. This is the dishe whereof I spake  
before, when I intreated of the riot in furniture of hous-  
hold, valuing it at seuen thousand viij. C. xij. l. x. s.

He would bidde himselfe to banquettes and feasts vnto  
diuers of his companions in one day, and the prouision of  
the feast cost none of them lesse then thre thousand l.  
*Cornelius Tacitus* doth affirme, that he riotously spent in  
banquets in the eight monethes that he reigned, no-  
nies nullies sestertium, whiche, is aboue threescore  
and seuen hundred and fiftie thousand pounds. And  
his god Lord *Nero* spent at one banquet, on banquet-  
ting dishes made with honie, as ours are now of suger,  
whereof it was called the honied supper, quadragies, a-  
boue thirtie thousand pounds. His manner was often-  
times to continue his feasting from none to midnight.

The riot of  
Caligula.

And suche an other was *Caius Caligula*, who (saies *Sueton-*  
*ius*) did errede in gluttonous charges the wittes and in-  
uentions of all vnthriftes, deuising netwe baines, & most  
monstruous kindes of meates, and suppers: in so muche  
that he would be washed bothe with colde and hot oint-  
ments, and would suppe vpon mooste pretious pearles, be-  
ing dissolued with vinegre, he would at feasts set on the  
table bread, & meates of golde, often saying, a man must  
be a pinchpeny or else a *Cesar*. He spent saies *Seneca* at  
one supper, centies sestertium, that is lxxviij. thousand  
125, pound. And although he was herein holpen with  
the wittes of all vnthriftes, yet could he scarce finde how  
to cast away vpon one supper the tributes of thre pro-  
uinces. But *Heliogabalus* would haue been ashamed that  
any man should haue passed him in shamefull things: for  
he besides the inuention of a great number of chargea-  
ble dishes, would alwayes eate fishe, & nothing else, whē  
he

Consol and  
Albinam.

The riot of  
Heliogabalus  
Lamprid. in  
vit.

he was in the midland countries farre from the sea, and  
nere vnto the sea coast no fishe, but all fleshe: ye and  
straunge birdes, as *Phenopter*, and suche like fet out  
of farre countries. At one supper was he serued with  
600. heades of ostriches, for their bzaines, ye & he pro-  
mised his pot companions to serue them at the table  
with a *Phenix*, or else to giue them a thousand poundes  
of golde for him. When he was very farre from the sea,  
would he feede, ye the peasaunts of the countrie with the  
most daintie laces of the fishes, *Lupi*, and *Murenes*. And  
loke how many dishes of meat were serued vnto his ta-  
ble, so many would he also wastfully thow out at the  
windowes, and apples with floures, and precious stones  
among them. He neuer bestowed lesse vpon a supper the  
centum sestertia, whiche is aboue 780. l. & very often-  
times 3000. sestertia, of our monie moze then 22500. l.  
But of all his madde feastes two are mosse famous, or  
moze truly infamous: at the one were two and twentie  
courses, furnished with wonderfull dainties, and be-  
twene euery course he and all his guesstes washed, and  
used women. The other he celebated after this maner:  
he would that at all his friends their houses a sumptu-  
ous feast shoulde be prepared with the selfe same dishes  
of meate, that he him selfe shoulde be serued, & although  
the one dwelt in *Palatio*, an other in mounte *Celins*,  
and other on mount *Capitolinus*, and some beyond *Tyber*:  
finally some in one place, and some in another, yet must  
they eate their dishes in order, and not one man bee in  
a course befoze another, and menne were sent from  
one vnto an other to bzing newes in what course they  
were: so that one meale was scarce ended in a whole  
day, they washing and using women betwene euery  
course. I finde it also recorded in authours of credite,  
that *Lucius Lucullus* becomming verie riotous after his  
triumphe of *Mithridates*, ordeined newes for Sea

The riot of  
Lucullus.

Plut. in vita.

V. iij.

fishes,



## Byshops Blossoms.

The rate of  
Darius & Alex  
ander in diet.  
Athen. lib. 4.  
cap. 6.

The frugality  
of the aunci-  
ent Romanes.

The slender  
diet of Augus-  
tus and other  
Emperours.

fish, and also great pools for fresh, and houses to franke  
all kindes of foules and veneric, & also appointed a rate  
of expences for every one of his dining chambers:  
of whome one called *Apollo* hadde his proportion,  
50000. numum, that is iij. C. x. lxx. s. vi. d. but *Plutarch*  
affirms it to be five myriades of drachmes, which is, 1562.  
l. ten shillings, the which did five times excede the ordi-  
narie rate of *Alexander* the great in his great glorie;  
who hauing at meales with him vsually lx. or lxx. of his  
familiars, spent 100. mines a day, that is 312. poundes,  
tenne shillings. But the king of *Persia* daily feeding fif-  
tene thousand, spent at a supper 400. talentes, whiche  
is thre score and fiftene thousand poundes. But leaue  
that any man should think that this excesse in diet was  
common at *Rome*, we reade it recozded besides the lawe  
made by *Licinius Crassus* in the time of *Lucullus*, for the  
charges of diet, whereby they were forbidden to spende  
vpon the Calendes, Ides, and faire daies aboue 30.  
asses, which is xxii. d. ob., vpon their diet: but on other  
dayes there should not be serued to the table moze then  
thre poundes of drie fleshe, and a pounde of salte meate,  
and whatsoever grewe on the vine, tree, or earth, that  
*Augustus*, who (saies *Suetonius*) was a liberall house kee-  
per, had ordinarily but thre dishes serued to his table, &  
when he had most but sixe. But when he was alone hee  
was contented with housholde bread, smal fishes, curds,  
and greene figges. And also the daily proportion of  
*Alexander Severus* his boorde in those riotous daies, was  
for the whole day thirtie sextaries of wine, that is five  
galons, one pottle, and a pint, and of fine manchet thirtie  
pound, of housholde bread for his retinue fiftie, of diuers  
kindes of fleshes thirtie poundes: he had also hennes, and  
egges, and vpon a holy day a goose, & on principall feasts  
a sea saunt, and sometimes two, ye and two rockes, and  
every day a hare, and often venison, whereof he woulde  
al

alwaies send part vnto his familiars: that I may omit the sparing of Pertinar, who would haue halfe lettices to be set vp to serue him againe; and his successor *Julian*, who would make three meales of a hare, or a pigge, and often suppe with out fishe or fleshe. But vnto these two lasciuious banquets of *Heliogabalus*, will I adioine two other famous feasts, not onely for the number of dainty dishes, but also for the magnificent giftes that were giuen thereat vnto the guesstes. *Capitolinus* writeth, that *Lucius Verus* copartener in the Empire vnto *Antoninus Comodus*, made a feast, wherewith were first seene in Rome twelue persons, for they in the auncient world neuer bled to haue aboue nine, according to that saying of *Varro* in *Aulus Gellius*, that a feast must beginne at the number of the graces, and ende with the muses, that is to wit neither be fewer then three, nor aboue nine. And *Capitolinus* saith, that it was a common prouerbe in euery mans mouth, *Septem conuiuium, nonem vero conuiuium*. But to returne vnto *Lucius*, he gaue vnto euery one of the guesstes the beautiful boy that waited on his cuppe, and also the caruer, and all the dishes that were serued in, and vnto euery one of them of all those byrds, beastes, and fishes that were serued at the table one a liue: and also at euery change of drinke, and as often as they dranke, cuppes of myrrha, and chrystal of *Alexandria*, ye and of siluer, golde, and pretious stone. They had also giuen garlandes with many pendants of golde hanging downe like vnto ashen keyes, & floures, straunge for the time of the yeare. Boxes also of golde, like vnto Alabaster boxes, full of precious ointments, were also bestowed on them with charriottes, whose ioyntes were of siluer, and their moyeliliters, that in the they might returne from the feast. The charges wherof is saide to be valued at seragies, that is fife and fourtie thousand pounds: but when *Antoninus Comodus* heard of this

In vita Vari.  
The riot of  
Lucius Co-  
modus.

## Byshops Blossoms.

this riotous banquet, he bewailed the publike state of the Romane Empire.

Lib. 5. cap. 9.  
Lib. 4. cap. 7.  
The riot of  
Cleopatra.

And of suche like feastes where also liue birdes and beastes were giuen vnto the guesstes, & also crownes of golde, and siluer, and the Camelles, whiche they did drinke, did after their maner mount on, doeth *Athenes* reposito to bee made by two *Antioches* kinges of *Syria*: who also telleth that when *Cleopatra* Queene of *Egypt* came into *Cilicia* to receiue *Marcus Antonius*, she prepared for him a roial feast, al the furniture wher of was of golde, magnificently adozned with pzeious stones, and wrought with excellent woikemanship: and also the walles were hanged with purple and golde.

And when she had in this sorte furnished and garnished twelue dining chambers, she inuited *Antonius*, and othher whome it pleased her. But when that *Antonius* wondered at the magnificence of the sight, she smiling, said: that she did giue it him all, and desired him with his familiars, and capteines to suppe with her the next day: where the furniture was so passing gorgeous, and rich, that the first seemed verie palterie: and this also she gaue vnto *Antonius*. But the rich and bzaue bed wher, at euery capteine sate, and the cuppes they dranke in, with the sumptuous stoles and seats, she gaue vnto the capteines, & willed them to take them away with them. And when they departed she gaue vnto euery man that was in dignitie, a riche lictor, and the men that bare it, and to the rest godly hozles with their bzaue and riche oznaments. And of suche a magnificent feast telleth *Iohn* in the life of *Galeazzo* the bicount of *Milan*, who at the marriage of his daughter vnto *Lionel* sonne vnto *Edward* the third, King of this noble Realme, commanded that after euery course, the whiche were aboue thirtie, so many gyftes of vntwonted magnificence should followe, as there were dishes in the course: all whiche things

The magnificent feast of  
*Galeazzo*.



things *John Galeazo* his sonne, who was Prince of the chosen young gentlemen that waited, bringing vnto the table presented vnto *Leonell*. There were at one course threescore and tenne goodly great horses, couered with saddles of veluet and siluer, but at an other siluer plate, hierfalcons, houndes, greyhoundes, armour for horses, sumptuous shirts of maile, glittering complete harnesses of strong Steele, head peeces adozned with mightie highe and rich crestes, garmentes wrought with pearles, harnesses girdles: last of all, rare precious stones set in iewels, and a mightie masse of clothe of golde and purple. But suche was the furniture of the feast, that the meate whiche was taken from the table, woulde abundantly suffice tenne thousand men. Of suche a sumptuous supper also doe *Sabelicus* and *Egnatius* mention made of late yeares by a gentleman Venetian vnto an hundred the gentlemen of the same citie: whiche supper continued vntil day, or after *Egnatius*, seven houres, and for the varietie of dainties, number of courses, and of dishes in euery course, and the diuersitie of melodie before euery course, deserued to be numbred among the most riotous feastes of the *Sybarites*, yea of the *Romane Emperours*. Of a very riotous banquet read we also in the secretes of nature, made by a Cardinal in Province, whiche putteth me in minde of the carnall Cardinall spoken off by *Ionius* in his booke of fishes, who vsed to glorie that he had buried in his bellie 20000. Ducats, whiche might moze honourably haue bene bestowed vpon so many poore folkes. But my before mentioned *Frier Peter*, passed him, for he within two yerres spent saies *Volaterrane*, in riotous banquets and trifles. 300000. Ducats. But to returne againe vnto *Heliogabalus*, he was not contented so sumptuously to feast himself, & his friends, but that he would commaund great store of the renowned grapes of *Apamea* in *Syria* to be wastfully thown

The riot of  
a Venetian.

The riot of a  
Cardinal.

Rap. vol. com.  
Vrb. lib. 33.

## Byshops Blossoms.

into the maungers vnto his hoxses, and would feede his  
 dogges with the farsed liuers of geese, (a dishe of greate  
 pze among the riotous *Romanes*.) and Lyons and Li-  
 bardes with Whesaunts, and Warrates, the tounge of  
 whome, and of all other swete singing bydes would be  
 greedily eate: not I thinke to knowe whither that they  
 would delite the palate as muche as they did the eare,  
 but because of their greate pze: whiche he loued of all  
 meates to be tolde him to be farre greater then it was  
 in very deede, that it might make him, as he vsed to say,  
 to haue the moze eager appetite vnto it. But in this  
 kinde of riot the dishe of *Aesopus* the tragedie player, is  
 mozte famous, or rather infamous: whiche was valued  
 at 600. sesteria 4500. P: wherein he had put birdes of  
 great pze either for singing, or else for imitation of  
 mannes speche, being induced therevnto by no other  
 swetenesse, but that he might in them eate the imitati-  
 on of man, no not once reuerencing those rich and great  
 gaines of his, and gotten by the voice. Now me thinkes  
 in this place is it woorthie of the noting that *Plinie* writ-  
 teth, that the inhabitants of *Delos* first began to cramme  
 hens. I find it forbidden at *Rome* by the lawe of *C. Fannius*  
 40. yeares before the third *Punical* warres, to haue any  
 foule set on the table, except one henne, & she should not  
 be franked: which clause being taken from thence, wal-  
 ked throughout all the lawes of charges of feasts which  
 were made afterwarde in *Rome*: but there was a Car-  
 ting hole found oute to franke capons, whiche the lawe  
 spake not off, and to put milke vnto their meate, and so  
 are they liked as farre the moze pleasant to the palate.  
 The first that ordeined coupes to shutte vp all kindes  
 of birdes, was *M. Lelius Strabo*, one of the order of the  
*Equites* at *Brundisium*, from him we began to restraine  
 in prison those liuing thinges, to whome nature had  
 as

The riot of  
*Aesopus*.

*Pli. li. 10. ca. 51.*

Who first  
 franked hens

assigned the aire.

But this cramming of birdes is no newes unto vs, but to haue mightie stewes, or armes of the sea inclosed to keepe sea fishe in, is rare. *Sergius Crata* first inuented in the creeke *Baia* stewes for oysters, in the age of *L. Crassus* the Dictator, before the social wars, not for his throte but for conetoulness, reaping great reuenues by this inuention: in the same age *Lacinius Murena* inuented stewes for other fishes: whose example the nobilitie folowed. *Philip*, & *Hortensius*, *Lucullus* also cutting out a hill with greater charges, then he had built his goodly house, did let in the sea, and made a ponde, the fishes wherof were solde after his deathe for quadringenta that is 30000. £. The firste that inuented a stew onely for Murenes, was *C. Hirius*, who at the triumphal suppers of *Cesar* the Dictator, lent him by weight sixe thousand Murenes: for he woulde take for them neither money, nor yet any other rewarde. This mannes manour house being a verie pelting litle thing, did his fish pondes sell for quadragies 30000. poundes. *Fulvius Hirpinus* made stewes of cockles a litle before the ciuil warres betwene *Pompey* and *Cesar*, seuering also the kindes of them: that the white whiche be bredde in the territorie of *Reate*, might be by themselves, the *Illyrian*, who be the greatest, by themselves, and so the *African*, who are most fruiteful, and the *Solitane* who are most noble.

Hee also inuented a satting of them with *Sapa* and *Far*, and other thinges, that also franked cockles might glutte the gourmandise of the delicate. But yet there is some affinitie betwene fishe and fleshe, and the palate, for they haue some taste, but pearles and precious stones haue neither good nor ill smacke, and therefore no alliance with the gullet, nor coulde bring any pleasure vnto it, vnlesse that their great

Plin. 9. 34.

Pondes of salt water.

Of those that deuoured pearles and precious stones.

And

price



## Byshops Blossoms.

Cleopatra.

price did make them swete, which reason would should  
 sowet them. There were, saies *Plinie*, two pearles which  
 did excell all other which haue ben since the beginning  
 of the worlde, both of them did *Cleopatra*, the last queene  
 of *Egypt*. possesse, being deliuered vnto her by the handes  
 of the kings of the East. When that *Antonius* her swete  
 hart was euery day franked with exquisite banquettes:  
 she with proude and malapert statelines and scoznesul-  
 nesse, like vnto a harlot Queene, debased and dispraised  
 his dainties, and the prouision, and furniture of his ta-  
 ble. But when he demaunded of her what greater mag-  
 nificence could possibly be made, she answered: that  
 she would absume at one supper centies sesterium,  
 75000.P. *Antonius* was desirous to learne, but he did  
 not thinke that it could by any meanes be done. So then  
 after that they had laide a wager thereof, the next day  
 when the matter should be tried, she did set befoze *An-  
 tonius*, least the day should be lost, a supper otherwise  
 magnificent, but of their ordinarie proportion: then  
*Antonius* beganne to scoffe, and called for a reckoning of  
 the supper, she saide that the dishes whiche he had, was  
 but a surplusage, and that she her selfe alone would  
 spend at that supper the valewe, and suppe at 75000.P.  
 commaunding the waiters to bring in the seconde ta-  
 ble, (for with their fruite they alwayes in the olde time  
 chaunged their table.) By her commandement the wai-  
 ters did set befoze her one only dishe, wherein was no-  
 thing but vineager, whose sharpnesse and strength doth  
 resolue pearles. She ware at that present time, that  
 singular, and in very deede louely worke of nature on  
 her eares. Then *Antonius* expecting what in Gods  
 name she would do, she pulled off one of them, and put  
 it into the vineagre, and when it was resolved sup-  
 ped it vp. *L. Plancius* the iudge of the wager laide his  
 hand on the other, whom she was about to dresse, and  
 absume

He alludeth to  
 the name vnio

absurde in like maner, and pronounced iudgement that *Antonius* had lost the wager, the man chafing thereat. Let the same of this pearle accompanie his felloiw, who after the Quene the winner of this so woꝛthie a wager was taken prisoner, was cut into two partes to be set on bothe the eares of *Venus*, in the *Pantheon*, being but halfe their supper. And yet soꝛ all this shall they not carrie away this pꝛice, & they shalbe spoiled of the gloꝛie of riotousnesse. Foꝛ *Clodius*, the sonne of *Aesopus* a tragedie player, being left by him his heire of abundant riches, had done it at *Rome* befoꝛe that time in pearles of great valewe, lest that *Antonius* should be too pꝛoude in his *Triumvirate*, being compared vnto one almost a plaier, and he not bzought vnto it by any wager, wherefoꝛe it was the moꝛe kinglike, but that hee might trie with the gloꝛie of the palate, what tast pearles had: and wheꝛ they had wonderfully wel liked him, that he should not know it himselfe alone, he also gaue vnto euery one of his guesstes one to drinke vp. But, thinke you that *Caligula* would not straine all his sinewes to winne so gay a game, who vsed to drinke moꝛte pꝛecious pearles and stones, and woulde vse at his table bread and meate of golde, as you haue heard befoꝛe. Neiether is the beastly bellie satisfied with the robbing of the *Indian* and *Arabian* seas of their pearles, but that also she can eate no meate, vnlesse it be seasoned with the bitter berries, rindes, and rootes of those farre countries, and of exces- siue pꝛice. A pound of long pepper (saies *Plinie*) is solde foꝛ 25. denaries, y<sup>e</sup> is 15. s. 7. d. ob. of white foꝛ 17. which is 10. s. 7. d. ob. of black foꝛ 14. eight shillings nine pence. It is marvellous, saies he, that the vse of it hath liked men so well. Foꝛ in some other thinges the pleasaunt- nesse of them haue caught men: in other the louely looke and outwarde shewe and beautie hath invited: but in pepper is there not any commendation, either of

Clodius

Caligula.

The prices of  
spices at  
Rome in *Pli-  
nies* dayes.

3.iii.

apple,

## Byshops Blossoms.

apple or berie : and onely it pleaseſh for his bitterneſſe, and this in Gods name muſt be ſet out of *India*. What was he that firſt would trie ſo ougly a thing in meates? and who did ſo greedily eate it, that it had not bene better for him to haue remained ſtill hungry? It growes wilde in his countrie, and yet is it ſolde here by weight, like golde and ſiluer. Cynamon, ſayes he, was worth but 1000. denaries a pound, that is, 31. l. 5. s. nowe is it riſen half in half: But *Alcynamon*, or cynamon wood, at 300. denaries a pound, that is, 9. l. 6. s. 9. d. A ſextarie or pinte and an halfe of *Baulme*, was worth 1000. denaries 31. l. 5. s. and yet *Heliogabalus* uſed no other oyle in his lamps: *Malabathrum* at 300. denaries a pound, that is, 9. l. 6. s. 9. d. the eares of *Spikenarde* at 90. 56. s. 3. d. a pounde. Of theſe coſtly drugs and ſuch other, were their oyntments made in auncient time, of whom ſome did coſt 310. denaries. 9. l. 12. s. 11. d. a pounde, and doubtleſſe, conſidering the price of the ſtuſſe, they were made of, many were farre dearer, ſpecially ſeeing that *Marie Magdalene* a poore woman, waſhed our Saviour his ſete with a pounde of oyntment of *Nardus Pſtica*, which was valued at 300. denaries. With theſe coſtly oyntments did they uſe to anoynt, not only their heads, but alſo all partes of their body, yea, the ſoles of their ſete. And *Heliogabalus* ſwimmed, neither in baine nor pond, but filled with precious oyntment, whiche thing *Plinie* affirmer *Caligula* uſed to do: & *Nero* both in cold & hote oyntments. And leſt this may ſeeme to a good thing which only hapneth to princes, a bondma of *Neroes*, accustomed to waſh him ſelfe in his time filled with pretious oyntment. This, ſayes *Plinie*, is a riot, of al moſt ſuperfluous. For pearls & pretious ſtones yet go vnto the heire, and garments lengthen & prolong their time, but oyntments incontinently breath away, and die in their hours: Moreover, they are no pleaſure vnto him ſelf, but vnto other, for he that weares it, ſmelles it not. Their

The ryot of  
ſweete oynt-  
ments.

10. 12.

Pli. li. 13 cap. 3.



highest commendation is, that the smell doth inuite a wo-  
man passing by, who neuer befoze once thought of him,  
but went about her businesse: yea, but oftentimes moze  
wozthily the enimie. As we do read that *Lucius Plotius*  
proscribed in the *Triumvirate*, & in our dayes *Muleasses*  
the expulsed king of *Tunes* being hidden, were beloyayed  
& betrayed vnto their enimies by their fragrant odors.  
Wherby the *Triumviri* were acquitted of crueltye, and  
*Amida Muleasses* son, of impietie: for who wil not iudge,  
but that such men wozthily perished? It was thought by  
men of experience (sayes *Plinie*) y<sup>e</sup> al *Arabia* bzought not  
fozth in one yere so much swæt odors, as *Nero* burnt vp,  
on y<sup>e</sup> last day of his pompe. It was also cōmon at *Rome*  
foz priuate mē to besprinkle y<sup>e</sup> wals of their baines w<sup>th</sup>  
pretious opyntments, yea they vled to anoynt vpon holy  
dayes, the fierce & dustie ensignes, as though that y<sup>e</sup> pu-  
issant Eagles corrupted w<sup>th</sup> this wretched rewarde had  
conquered y<sup>e</sup> whole wo:ld: no rather hereby they sought  
defence for their vices, that by this rite thei might vse to  
annoynt their heades vnder their helmets. But also in  
good faith (sayes he) some put them into drinke, & bitter-  
nesse is so highly prized, y<sup>e</sup> they may haue & take prodig-  
gall odor at both the lower & vpper end of the body. And  
y<sup>e</sup> they vled them with meates, specially with herbs, and  
rootes, yea, y<sup>e</sup> very peasants, do y<sup>e</sup> *Sataristes* report: & such  
a kind of costly cokerie vled *Muleasses* y<sup>e</sup> king of *Tunes*,  
for a peacock & two pheasants infarfed after the maner  
of his kitchē w<sup>th</sup> muske, cinet, & amber grease, (y<sup>e</sup> lack of y<sup>e</sup>  
which pretious odors, the sonles of the ancient riotous  
*Romanes* soze in hel lament) did cost aboue an hund:eth  
ducats. Hereof grew cokes into great price. They (saies  
*Plinie*) y<sup>e</sup> cōplained of riot, bewailed it, y<sup>e</sup> moze mony was  
giuen for a coke, then for a horse, but nowe cokes are  
bought with the prices of triumphes, & fishes of cokes, &  
there is almost no mā which is moze esteemed & accou-

Lib. 12. cap. 13.

*Muleasses* had  
costly cooke-  
rie.  
*Paul Iou. hist.*  
*sui temp.*

The gret price  
of cokes.

*Pli. li. 9. ca 17.*

ted

## Byshops Blossoms.

Lib. 19. ca. 4

Riot in herbs  
and water.

fed more worth, then he that can very cunningly broowe  
his maisters wealth. This fine cokerie, the corrupter  
of nature, caused *Plinie* to complaine, that hearbes, yea,  
and water, which are common vnto all liuing thinges,  
are exempted from the commons, and made meate and  
drinke onely for noble men. But it can not be better  
expressed, then with his owne wordes. Out of the gar-  
den is the commons their Chambers, with howe much  
more innocent and harmelesse diet? No, I doe beleue  
it is better to diue into the bottome of the sea, and  
kindes of oysters to be sought by shipwackes, & birdes  
to be set beyond the riuer of *Phasis*, who one would haue  
thought should haue bene safe from fetching, by reason  
of the fabulous terrour that we reade in Poets: no, for  
that they are the more pretious, to goe a fouling for o-  
ther into *Numidia*, and *Ethiopia*, among the granes, or  
to fight with wilde beastes, coueting to be eaten of that  
which an other man doth eate. But oh Lorde, howe  
good cheape are hearbs, howe ready for pleasure and sa-  
tietie, if that the same indignation and spite which doth  
euery where, did not also here occurre and come in the  
waye: it were in deede to be bozne withall, exquisite  
fruites to growe, of whome some for their tast and ver-  
dure, some for their greatnesse, other for their strange-  
nesse, shoulde be forbidden poore men, and wines to be  
made to laste vntill great ages, and to be gelded with  
bagges, neyther any man to be so olde, that he may not  
drinke wine elder then him selfe: and also riot to in-  
uent a certaine fode out of corne onely and the fine  
floure of it to be taken, and it to liue and continue lon-  
ger then the workes and ingrauinges of the bakehouses:  
some to be bycade for noblemen, some for the com-  
mons, bycade corne descending in so many kyndes, e-  
uen vnto the basest of the commons. What is there  
a distinction also in hearbes? and hath riches made a  
difference

in a meate, yea, which is to be bought for an halfe penie:  
And some also of them do the tribes say growe not for  
them the stalk by franking being made so greate, that  
a poore mans table may not receiue and holde him.

Nature had made sperage wilde, that euery man might  
euery where gather them, but beholde now there is  
franked sperage, and *Ranema* selleth them for poundes  
a peece. But alas the prodigies of the paunch: it would  
haue bene a maruel not to be lawfull for cattell to eate  
thistles, it is not lawfull for the commons.

Water also is separated, and the verry Elementes of nature  
are senered by the power of riches. These men  
drinke snowe, they ice: and do turne the punishmentes  
and pains of mountains into the pleasure of the throte.  
Coldenesse is kept in heate, and a deuice is founde for  
snowe to be colde in forreigne and contrarie monethes.

Other water they boile, and that also anone after they  
winter, or vse in the winter hauing warme water in  
winter. So nothing doth please man, being suche as it  
pleaseth nature. And be there also some hearbes whiche  
growe onely for rich men, let no man looke about for the  
holy and Auentine hills, and the departure of the com-  
mons out of the citie, for surely death shall make them  
equall, whome wealth hath ouermatched. Thus farre

*Plinie*, who also in his 14. booke telleth the waywardnes  
of men to be suche about their wines, that they had in-  
uented 195. kindes of them, and of special kindes of those  
generall, almoste double the number. Neither did the  
immeasurable charges of their meats, satisfie their vn-  
christie mindes, but that by vomiting they must make  
themselves readie to eat often, as though there had been  
no other vse of eating meate, but to vomite it vp again:  
not muche vnlike vnto the *Rosomacha* in *Lithuana*, a  
beast of the bignesse of a dogge, and the face of a catte, the  
backe and taile of a fore, who useth when he hath filled

R.

his

He alludeth  
vnto the two  
departures of  
the commons  
out of the city  
vnto those hills  
when they  
were oppres-  
sed by the no-  
ble and riche  
men.

How many  
kindes of  
wines.

Deuises to  
make men  
eate & drinke

The beast *Rosomacha*.  
Car. de sub. 10.



## Byshops Blossoms.

his bellie with meate, as full as it wil hold, to scumme out that whiche he hath eaten, with squising his bellie betwene two trees standing nere together, and then incontinently to retorne againe vnto the carreine, and so to do continually so long as he can gette meate. But the roisting *Romanes* to haue a quarell vnto the cuppe, besides salte meates, and olde rotten chesse, whiche are in vse also now a dayes among our tipplers, they vse to drinke colde poisons, as hemlocke, that death might make them powze in strong wine lustely to saue their liues: other toke the poulder of a pomise stone, and other like thinges moste abhominable, whiche by rehearsing I am ashamed to teache: the waricst of those tiplers, saies he, do we see to be boyled with baynes, and to be carried out of them halfe dead: y they may drinke the harder: but other can not stay for the bedde, no not for their clothes but incontinently naked, and haling take mightie great cuppes, as it were to shewe their strength, and plentifully powze in the wine, that they may immediatly vomite it out, and againe swill, and bype with it straightway, and so the thirde time: as though they were borne to destroy wine, as and if wine could not otherwise be shedde, but through mennes bodies. But the fruites or rather incommodities of ravenous gluttonie doth he set downe in that place. What it fall out the best vnto them, they neuer see the rising of the Sunne, and they liue the lesse while. Hereof comes palenesse, hanging eyeliddes, cleers of the eyes, shaking handes, which wil shedde full cuppes (whiche is a present paine) furiall sleepes, disquiet and ill rest in the night, the next day sinking breathes cast out of the mouth, and obliuion almost of all things, and the death of the memorie. It is recozded by Plutarch, that at a game of drinking made by *Alexander* 41. dranke them selues dead. An. 1540, was a very good yeare for wines, in the

The incommo-  
dities of surfet  
ting & drunken-  
nesse.

the which there were found to die in the duchie of *Wittenberg*, at feasts from Autumne vnto the first sunday of *Lent* 400. persons: so that we neede no auncient examples. Many dishes, saies sage *Seneca*, bzing many diseases, and innumerable diseases do rewarde innumerable cokes: which is agreeable vnto that golden sentence of *Plinie*, great diuersitie of dishes is very pestilent, but of sauces and drellings of them moze pestilent. Aske mee, sayes *Seneca* in his controuersies, why we die so sone, because we liue by deathes. But admit that a man did not with excessive quantitie of meate, put the baines in danger of breaking, nor set on fire the spirites with hote wines, (whiche the Physicians will neuer graunt) yet who would not thinke it moze intollerable then death, by gourmandise to be so ouerladen with flesh, and fatte, that he can not moue, as *Nicomachus* of *Smyrna*, or not goe, as was *Ptolomei Euagetes* king of *Egypt*: who in many yeares befoze he went forth to receiue that *Parcele* *Paragon* of the worlde *Scipio Africanus* the yonger, walked not on fote: or *Alexander* king of that *Realme*, who could not walke for grosenesse, but staied by with two men: or be like vnto *Dionysius* the tyrant of *Heraclea*, whose fatnesse would not suffer him to fetch his bzeath, and did put him in continual feare of smouldering: wherfoze the physicians prescribed very long & smal needles to be made, with whom his seruants shold pricke his sides and bellie, when he was fallen into a dead sleepe: as long then as they were driuen through the fatte only, he felt nothing: but when that the needles were come vnto a moze pure place, & touched the quick flesh, then would he awake. This I thinke was one of y kinde of weathers, that *Ioannes Leo* repoztes, that he saue at *Asioe*, a citie of *Egypt*: of whome the tayles weighed some 80. l. and some 150. l. by the which weight they were made innumerable, vnlesse that their tayles

R.ii.

were

Io. mauf. in  
Loc com.

Gal. de morb.  
diff. r.  
Monstruous  
fatte men.

Athe. lib. 12.  
cap. 27.

Ath. li. 12. ca. 26

Sheepe and  
swine mon-  
struously fatte  
Vide Card.  
de sub. 10.

# Byshops Blossoms.

De sub. ex. 199  
cap. 2.

Athe. lib. 12.  
cap. 27.

Tarapha de  
ing Hisp.

were laid in litle wheelebowes: or of the hogges mentioned by skilful *Scaliger*, that could not moue for fatte, and became so insensible, that mice made them holes to needle in their buttockes, and they not once felt them. *Maga* the King of *Cyrene* was choked with his foule paunche. Whiche thing *Sanctius* the King of *Castill* fearing, whose mightie masse of belly and fatte had taken from him all function of mannes life, chose rather to bee killed out of hande by taking of a pernicious hearte, of the king of *Corduba*, a *Moze*, to make him leane, then to abide the intollerable torments of many years pressing to deathe with so greate a weight.

## The ninth Chapter.

Of the riotous magnificence of the Pyramides, Laberinthes, Obeliscs, the garden at Babylon, the vaine sumptuous shippes of *Ptolomey*, *Hiero*, *Sclostres*, and *Caligula*, the chargeable fruitelesse bridges of *Traian* and *Caligula*, the theater of *Seattus*, the incredible charges of the Romanes in playes games and triumphes.

The Pyra-  
mides.  
Pli. l. 36. ca. 12



Nowe leauing priuate riot I will rehearse examples of publike, whiche they do cloake with the honourable name of magnificence. And first wil I speake of the *Pyramides*, the idle and foolish ostentation of the Kings of *Egypt*, seeing that it is recorded y they were made for no other vse, nor purpose, but that they shoulde not leaue money vnto their successeurs, or those that lay in a wait for the crowne, or else to keep the people from idleneſſe. Within 78 yeares and foure moneths were there three made. The greatest of which *Pyramides* is reported by *Herodotus*, and *Plinie*, to haue bene



beene built by 360000. men in twentie yeares, of *Ara-*  
*bian* stone. It is ingrauen in the *Pyramis*, that there was  
 laide out for the prouision of the workmen in persely,  
 onions, and garlike 1600. talents, whiche is 288000. *l.*  
 But *Plinie* hathe 1800. which amounteth to 324000. *l.*  
 whiche if it be so, saies *Herodotus*, how muche is it credi-  
 ble was consumed vpon the toles, meate, and apparell  
 of the workmen. Euery fronte of this *Pyramis* (for it  
 was foursquare) being eight acres broad, and so ma-  
 ny highe: whiche acres of theirs being 240. long, and  
 120. broad, containe 28800. fote, and multiplied by  
 eight amounteth to 230400. fote, and al of square stone,  
 and very decently and finely shutte together: neuer a  
 stone being lesse and shorter then thirtie fote. But  
 whereas the *Pyramides* be wonderful, yet do the *Labe-*  
*rinthes* farre excēde them in sumptuous folie. The *E-*  
*gyptian* Labe rinthe hathe twelue haules covered ouer  
 with one rouse, and sixe gates on the north side, & sixe  
 other on the southe, directly one ouer against the other:  
 and enclosed with a wall. The houses or rooms of it,  
 are part vnder the ground, and parte aboue, built one  
 vpon the other, and bothe in number 3500. The vpper  
 buildinges, saies *Herodotus*, we saue, and repozte that  
 which we behelde. But we learned the lower by heare  
 say, & relation of others. For the gouernours of the *Egyp-*  
*tians* would by no meanes haue them shewed, because y  
 they say, there were bothe the sepulchres of the kings,  
 that built the *Labyrinth*, & also of the sacred crocodile:  
 so that of the lower edifices we relate that, whiche we  
 know by heare say: the vpper we ourselues saue, grea-  
 ter then mens worke. For the goings out through the  
 houses, and the goings backe through the haules, mosie  
 diuerse, did strike me with infinite admiration. From  
 the haule, we goe into parlours, out of parlours into  
 chambers, out of chambers into other solars, and out of

The Labe-  
 rinthes.

## Byshops Blossoms.

The lake of  
Merios.

parlours againe into other halles. Of all these edifices the roofe ouer head is of stone, as be also the walles, and garnished euery where with ingrauen imagerie. All the halles for the greatest parte, are of fine wrought white stone, set rounde about with pillers: close to the angle where the labyrinthe endeth, standeth a pyramis of fourtie paces, euery pace being sixe foote, euery foote foure hand bzeadth, in this pyramis be there great beastes, ingrauen: where the way is vnder the grounde.

And whereas the labyrinthe is suche, yet the standing pole of *Merios* where the labyrinthe standeth, maketh me much moze to maruell, whose circuite is 3600. fur-  
longs, that is to wit, as much as *Egypt* is vnto the sea. Where it is deepest is it 50. paces. That it was made by hand and digged downe so deepe to the two pyramides conuince which stande almost in the middest of the lake, being fiftie paces aboue the water, and so muche vnder. Upon both of whom is there a collosus of stone setting in a thzone, so that the pyramides are 100 paces highe. The water of the poole is not naturall, for the soyle is verie drye, but deriued out of *Nylus*, sixe monethes, flowing into the poole, and running backe into *Nylus* so many. In those monethes that it runnes out, enriching the kings treasure euerie day with a talent of silver, for the aboundance of fish which is in it, and whē it floweth into the poole, euery day with twentie pounds. This poole do the inhabitants say, runnes out into the *Syrtes* of *Africa*, through a mightie ditch digged vnder the ground through the middest of the lande. Of these monstrous mazes thus writeth *Plinie*. The first of them

The descripti-  
on of laby-  
rinthes out of  
*Plinie*.

that euer was made was built in *Egypt*, about 3600. yeares ago, of the which *Dedalus* no doubt, tooke a plat to build his labyrinthe in *Creta*: but he imitated not aboue the hundreth part of it: which doth conteine goings round of wayes, and occourses and recourses, meetings with

with wayes, and goings backe of wayes, out of whom  
no man can get him selfe : and this happeneth not by  
cause the wayes doe often turne, and winde this way,  
and that way : but only by reason of the thicke standing  
of doores, set of purpose to deceiue men, when they meete  
with the right way, and to make them go backe againe  
into the wzong wayes. This was the seconde laby-  
rinthe : the thirde was in *Lemnos*, the fourth in *Italie*,  
all of them vaulted aboue with polished stone. The  
*Egyptian* labyrinthe had at the comming in pillars of  
marble of *Paros*, but al the rest of the pillars of the house  
were of marble of *Syene* : whiche I maruell at, seeing  
that *Syenian* marble is far fairer, glistering with thicke  
red spottes like fire : the stones are so strongly compac-  
ted, that no not many ages can dissolue them, the *Hie-*  
*ropolitanes* helping to their vttermost, who did wonder-  
fully annoy that enuied worke. To declare the position  
of the worke and all partes of it I mynd not, seeing that  
it is diuided into regions and into sixtene shires, which  
they call *Nomos*, vnto the names of them, so many huge  
houses being attributed. Furthermoze, it doth containe  
the temples of all the *Egyptian* Goddes, and mozeouer,  
fiftene *Nemeses* included in chappels. There be a  
great number of pyramides of fourtie yardes high, eue-  
rie one hauing at the foote sixe walles. Nowe when  
they be wearie of going, come they vnto that inerplica-  
ble errorr of the wayes : but also befoze that they goe  
vp into the high dining chambers, and galleries, all of  
them being of ninetie stayes: within are there pillars  
of *Porphyrice* stone, images of the gods, statues of kings,  
and idoles of monsters. But such was the standing of  
some of the houses, that when they opened the doores,  
there was a terrible thunder hearde within: but for the  
greatest part the entries & wayes be darke, & againe, w-  
out the walles of the labyrinth, be other huge pyles of  
buildings,



## Byshops Blossoms.

buildings adioyned, which they call *Pteron*. And there also are other houses vnder the ground. Pnough is spoken of the *Egyptian* and *Cretan* labyzynth. The labyzynth of *Lemnos* is like vnto them, onely moze maruelous for a hundzeth and foztie pillers. Also *Porfena* king of *Hetruria* made one for to be his tumb: and also that the vanitie of fozreigne kings might be passed by the *Italians*. But seeing the fabulostie both excede al credite, we wil vse in the declaration of it *Varro* his own wordes: he was buried hard by the citie of *Clusum*, in the whiche place he lefte a monumext of square stone, euery one of the sides being thirtie fote bzoad, and fiftie highe: and within the base of the worke, is there within a labyzynth, inextricable, into which if one goe without a clewe of thzead, he cannot finde the way out. Upon that square worke stand fve pyzamides, foure in the corners, and one in the middell, being at the base thze scoze and fiftene fote bzoad, and a hundzeth and fiftie highe, made spire like, and on the toppe of all is a ball of bzasse, and a *Pegasus* vpon it, from whom small belles hang downe by chaines, who being driuen by the winde made a noyse, which may be heard a great waye off, as in the olde time it was at *Dodona*. Upon the which ball be foure other *Pyzamides*, euery one a hundzeth fote highe, aboue whome vpon one ground, or flooze are fve other *Pyzamides* set, whose height *Varro* was ashamed to put in: the tales of the *Hetrusces* saye, they were as high as all the rest of the worke: such was the extreme foolish madnes of the king, to seeke for glozy by cost which would do no man good: and mozeouer, to weary the wealth of the kingdome, but yet so, that the pzaise of the workeman shoulde be the greater. From

Of Obelisces. *Egypt* also, the mother of all naughtinesse, came obelisces, so called: bycause that they resemble the forme of a spit, being long stones of marble of *Syene*, set vp in the honour

the honour of the sunne, whose beames they do very wel  
 expresse. The first sayes *Plinie*, that ordeined them in  
 Egypt was *Mistres*, being admonished by a dreame, *He-  
 rodorus* affirmes it to be *Pheron*, and that it was 400.  
 cubites long, and eight broad. *Plinie* telleth of many in  
 Egypt, and among al other of one the worke of twenty  
 thousand men: to witte when the king *Ramises* woulde  
 haue to be raised, and feared that the engines were not  
 able to beare the weight of him, to denounce greater  
 daunger vnto the care and charge of the workemen, he  
 tied his owne sonne to the toppe of the stone, that the  
 saving of his life might procure the stone good of the  
 workmen. For a miracle, saies *Plinie*, *Augustus* brought  
 one by sea from Egypt of a hundred and twentie five  
 fete and nine inches besides the base. And *Caligula* one  
 moze marueilous then all the thinges that euer were  
 scene vpon the sea. No lesse difficultie had *Semyramis*  
 to bring one cut out of the *Armenian* mounteines 150.  
 fote long, and 24. broad, and thirke: carried from *Ar-  
 menia* in a great number of ioyned cartes, vnto *Euphra-  
 tes*, and from thence by ship vnto *Babylon*, where it was  
 set vp, being reckoned among one of the wonders of the  
 world. It is also commonly helde that she made an o-  
 ther of the miracles, that is, the garden at *Babylon* whi-  
 che standeth vpon arches: yet *Diodorus Siculus* doeth at-  
 tribute it vnto a king of *Assyria* for to please his wife,  
 who being bozn in *Persia* was very desirous to see grene  
 medowes on mounteines, and perswaded her husbände  
 by workmanship to raise vp a garden, that shoulde  
 represent her countrie in trees and medowes. Every  
 side of this garden contained foure acres: the comming  
 vnto it was as it were vnto a mounteine: edifices be-  
 ing one built vpon other, that they might see standing  
 in it all the countrie rounde about. There were vaults  
 set on the ground to beare the weight of the whole gar-

The Garden  
 at Babylon.

den.

## Byshops Blossoms.

ben, then other were built vpon other, alwayes greater and greater. For the vppermoste vpon tohom stode the walles of the gardens were fiftie cubits high. And thus did they make the ground & flower of the garden. There were laid loppes of stone 16. fote long, & 6. broade. Vpon the for the pavement were reedes laid compacted with asphalt: and vpon them two courses of bricks laide with gysam: and thirde of leade, that no wet should sinke into the vaultes. Also places were made to receiue the water, and to boide it. Vpon this pavement was so muche earthe laide, as would suffice for the rotes of mightie trees, and this made the garden in the which highe trees of all sortes growing made a very pleasaunt sight. Some of them rose vpe fve hundred fote above the ground, and bare fruite as well as if they had come out of the botome of the earth. He that sawe this garden a farre off would take it for a woodde vpon a mountaine. But the vaultes and arches did one giue vnto another such light, that in the were lodgings for the kings. And besides al this was there a conduite conertly made, whiche did pryncipally water all the garden.

To this gay garden will I adioyne two as baine shippes: the one made by *Protomeus Philopater*, only for the riuer, was halfe a furlong long, that is 125. paces, every pace conteining fve fote, and aboue thirte cubites broade. The mast was 70. cubites highe, the sailes were of silke, whiche in those dayes was as costly as golde, and so I reade it valued, the cables of purple: double walkes on thre sides, the compass of tohom was no lesse then fve acres. At the puppe was there a large porche of Iuorie, and other precious stuffe, which had a doze with foure leaues, and of bothe sides of it were faire large windowes to let in the light: thyn came men into a great house, or roome in figure round, hauing in it twentie meate beddes, or tablets: the greatest parte of this roome was made of Cedar, and Cypariusus of

Protomeus  
Philopatens  
shippe.

Ath. li. 5. ca. 6

Mi



*Miletus*: the gates or doores whiche were round aboute that roome, being in number twentie, were of till tree boordes, garnished with Iuorie, the nailes and hammers of them were of redde copper, and by cunning woodworkersmanship made to glister as faire, as if they had beene gilt: the bodies of the pillers were of Cyparissus, but the heads were wrought by *Corinthian* art, and garnished with golde, and Iuorie: but all the Epistilium or archegrate was all of golde, upon the which was there a beautifull border having carued beastes of Iuorie in it, above a cubite long, wrought in dede with meane arte, but with maruelous cost. There was also a verie faire banquettinghouse, foure square built of Cyparissus, the ornaments wherof were carued, and gilted, to this adioyned a chamber, with seven beddes or tables, close whereunto stode the nurserie, where was a place able to holde seven tables: whiche for magnificence was not unlike unto the great chamber, and an other chamber of five tables. And thus were the places of the first stoye garnished. But they whiche went vpper the staires, whiche were nere vnto the chamber, which we last spake of, came vnto a chamber, wherein were five supping beddes, and by it a faire hauked temple of *Venus*, in the which was her image of Iuorie. Ouer right against this was there a sumptuous round banquetting place, whose pillers were of *Indian* stones, whose folowed other chambers hauing the like furniture and garnishing that they had of whom I spake of before. And going forth towards the stem, was there a round house dedicated to *Bacchus*, containing fiftene tables, whiche was gilt. But the Goddesse her house was finely proportioned, at the right side wherof, there was a caue, hauing the colour of stone, so it was gorgeously built of very stone in dede, and golde, and there were in it the images of them which were of affinitie vnto the kings, verie like *Lychne* in stone.

II. ij.

There

## Byshops Blossoms.

The shippe of  
Hiero.  
Athe. li. 5. ca. 7

There were a great many of other such dining chambers as costly garnished, as well in the middes of the shippe, as in all other partes of it, whiche I do willingly omitte: hasting vnto *Hiero* the King of *Syracuse* his shippe, made by *Archimedes* the famous Geometrician: of so greate burden, that she carried vnto *Alexandria* 60000. medimnes (a medimne is two bushels and a pecke) of cozne, 10000. bariels of salt fishes 20000. talents of flesh, and 20000. of other burdens, besides the pꝛouision of the men and mariners. There went a wall w bulwarke round about the ship, & a trenche of yꝛon and eight towers, two at the stemme and two at the puppe, and foure in the middle. There was a sling in the shippe, which would cast a stone, that weighed two hundredeth, and arrowes of twelue cubites, whom she would shote a furlong. There were in the middes of the shippe thre faire dining chambers, hauing in them thirtie dining beddes. Al they had their pauimentes of stones of diuerse kindes, and colours, in whome with wonderfull workmanship, were all things contained that are worthen of the siege of *Troy*: all whiche thinges are set forth in the furniture, the seeling ouer head, and the dozes. There was also a place of exercise, and walking places, in whome were diuerse sortes of gardens, filled full of plantes, hearbes and floures, set in vessels of earth and leade. There were also benches growing full of white iule, and vines whiche toke their nutriment in tubbes, filled full of earth, and had the same watering that gardens haue, these trees did shadowe the walking places. After all these was *Venus* her parlour, whose pauiment was of *Achates*, and other pꝛecious stones, whiche were found in the Ile. The walles and seeling ouer head was of *Cyparisse*, the dozes of *inozie*, & *Thyas*, which were very bzatiely garnished with pictures, images, & great magnificence of cups. There folowed this  
rome

rome a parlour with fine tables dedicated vnto a schole,  
which had the doores and walles of Ivoire, and within it  
a librarie. There was also a bayne, whiche had three  
vessels of copper apt for the fire, and a fine oze cauldron,  
of diuerse colours of *Tauroncinian* stone, whiche woulde  
holde fine metretes, that is 56. gallons & a quart: there  
were also tenne stables for horses: and at the steepe a  
place inclosed with pitched bourdes, and canuasse,  
wherein water was kept to the quantitie of 2600. me-  
tretes, that is 27500. gallons: where was also a fishe  
pond made of leade and boordes full of salt water, in the  
which was kept great store of fishes, with a great num-  
ber of suche like sumptuous buildinges. But omitting  
the shippe of Cedar 280. cubites long, gilt without and  
siluered within, built by *Sesostris* king of Egypt, whiche  
he offered vpp vnto the God whiche is worshipped at  
*Thebe*, I read also in *Suetonius* that *Caligula* did builde  
him long shippes of Cedar with the pappes set with pre-  
cious stones, with sailes of diuers colours, with mighty  
great baines, galleries, and parlours, and great varietie  
also of vines, and trees that beare fruite: sitting in whō  
with great melodie, singing and reuelling, he would  
rowe along the coast of *Campania*. And *Tacitus* writeth  
that *Nero* had his banquetting shippes garnished with  
iurie and golde. This colt *Caius* in building of palaces  
and maner houses in the countrie, contemning and re-  
fusing all reason, coueted and went about to do nothing  
so earnestly, as that whiche men tolde him could not be  
done. Wherefore he did cast by pæres in the raging and  
deepe sea, he cut out rockes of harde flint, he would with  
earth make lowe vales equall vnto mounteins, & digge  
down the tops of mounteins leuel w the fieldes, & y w  
incredible speede, all fariaunce bringing present deathe.  
By these & suche other riotous dedes, he spent all y huge

*Caligula his  
galley.*

*Caligula his  
madde buil-  
dings. Sueton-  
ius.*

*L.iiij.*

sunne



## Byshops Blossoms.

Nero his  
pond. Sucto.

Nero his ditch.  
Sucto.

Caligula his  
bridge. Sucto.

Traianes  
bridge. Dion.

sum of money of *vicies septies millies sestertium*, which is, 20250000. l. left him by *Tyberius*, befoze one yeare was gone about. Which vnmeasurable prodigalitie *Nero* did not so much commend in wordes, as glably imitate in deedes. For he began a pond from the foze land of *Misenum* to the lake of *Auerne*, couered ouer and inclosed round about with faire galleries or walkes, that all the bathes of hote water which are at *Baia*, might be brought together into one ponde. He also began a ditch from *Auerne*, euen to *Hofcia*, that they might goe betwene them by ship, & yet not on the sea, (surely a goodly thing:) this ditch should haue ben 160. miles long, and so broad, that quinquereines or gallees with fure orders of oyes meeting, might passe one by the other. Upon these woꝝkes he spent al his treasure, so that he had not tober- to pay his souldiers their wages, and so was forced to leaue y<sup>e</sup> vaine woꝝke vnfynished. But to speake again of *Caligula*. He made a brydge of 3. myles & a half long, vpon the gulf of *Baia*, reaching fro *Baia* to *Procot*. gathering together for that purpose from al parts shippes for burthen: whom lying at anchoꝝ in two rowes, he filled vp with græt, & made a faire caulsey, ouer the like vnto y<sup>e</sup> *Appian* calsey: and this wonderful brydge made he for no other vse, but that the people might two dayes together beholde him galloping from the one end of it vnto the other: the first day on his horse very richly trapped, his garlande of oken leaues on his heade, with his sword, his battell axe, his cetra, and souldiers mantell of golde: but the next and last day apparelled like vnto a chariot man, and in his chariot drawne with two goodly horses. Yet moze magnificent was the brydge built by *Traiane* ouer the mightie riuier of *Danubie*, but yet to be numbꝝed among ryotous woꝝkes, bycause it was not commodious, and therfore broken downe by his wise successour *Adrian*, and made by *Traiane* onely to the use

shewe the magnitude of his mynde, whiche was able to  
 doe those things, which were thought impossible. The  
 arches of this brydge were in number twentie, all of  
 square stone, every arche standing without any founda-  
 tion, a hundreth and fiftie foote highe, and sixtie broade,  
 & one distant from the other a hundreth & seuentie foote  
 and were ioyned together by vaultes. The charges of  
 the which worke, although it were wonderfull, yet hath  
 it the greater admiration, because that it was made on  
 a river full of gulfes, and with a very slimie chanell, and  
 also for that the course of the river coulde not be turned  
 an other way. Moreover, the brydge being built at the  
 narrowest place of the river, did cause it to be the more  
 hardly and painefully done: by reason that the river  
 running from a broade channell into a narrowe, did  
 runne the more violently, and was also the deeper there.

But we will not suffer *Traine* to inioy this glozie of  
 fame, for we wil shew you y this magnificent madnesse  
 of an Emperour, was passed by the workes of *Marcus*  
*Scipio*, a private man: whose Condition (sayes *Plinie*) I  
 knowe not, whether of all other things it most destroy-  
 ed the manners of the citie, or whether *Sylla* did more  
 mischief by proscribing of so many thousand citizens, or  
 by aduancing his sonne in law to so great riches. Who  
 when he was *Edilis*, made the greatest peece of worke  
 of all that euer were made by mans hande, not only for  
 to serue and endure for a time (as his was) but also be-  
 ing builde to continue for euer: this was a Theatre.  
 The scene whereof was threfolde, of the height of 360.  
 pillers, in that citie which had not suffered fire of *Hymet-*  
*rian* marble, with out the reproch of the noblest man in  
 the common wealth.

The lowest part of y scene was of marble, the mid-  
 dle of glasse, a kinde of riot neuer heard of, no not after  
 his time: y highest pillers hauing their brydes giltted, &  
 lowest

## Byshops Blossoms.

lowest being of 38. fote. Betwene the pillars stood there 3000. Images of brasse. On this Theatre might 80000. people sit, whereas *Pompeyus* his amphitheatre, the citie being so often multiplied, and consequently, so many the more people, serueth very well, and yet could not there aboue forty thousand set. But so great was the rest of the furniture of hangings of purple and gold, called *Attalica*: of tables painted, and the rest of the furniture which appertained vnto the players and musicians, that after the playes were ended, whiche lasted thirtie dayes, and the Theatre pulled downe, it being carried backe vnto his house at *Tusculum*, and the house set a fire by his angered bondmen, the stuffe there burnt was valued at his *millies sestertium*, 1562500. l. I reade also, that *Murena* and *Antonius* made Theatres, with scenes of siluer, and *Pompeyus* made one of stone, whiche *Nero* guilted all ouer. Whereby we maye gather the wonderfull charges that the *Ediles* and other were at, that did set forth playes or games of sword players at *Rome*, fetching a great number of wilde beastes out of *Asia* and *Africa*, as Lyons, Lybards, Elephants, beares, Panthers, tygers, Unicornes, Rhinocerotes, Hippotami, & sucbe other, who were slaine vpon the amphitheatre befoze the people. *Pompey* had at one time eighteene Elephants, and fve hundred Lions, and the Emperours after him many more. *Traiane* exhibited vnto the people spectacles 120. dayes, vpon some of them were 1000. and on other 10000. wilde beastes and tame slaine. The charges of which playes and games may yet most manifestly appeare by that *Cicero* doth signifie sayes *Padianus*, that *Milo* spent on them thre patrimonies, and *Cicero* wyting vnto his brother *Quintus* of the games and playes giuen vnto the people by *Milo*, as firmes, that he had bestowed 300. sesterties 234375. l. whereby he thought he had quite vndone him selfe.

Then

Vol. Anthro.  
lib. 14.

Lib. 3. cpi. vi.



Then what an inestimable masse of money spent *Julius Caesar*, and other of the emperours, who exhibited plaies and games of all sorts, yea, and digged mightie ponds, and so great, that in them might at ease fight galleys, and brygantines: and *Domitian* in so great number, that they might rightly seeme to be great flectes: their feasting of al the whole people, giuing vnto euery man corne and money, in that mightie citie, which was worthily called an abridgement of the whole worlde. As this magnificence and munificence which did commonly accompany triumphes, were of inestimable charges: so, neyther can the costes of the bare triumphe it selfe be declared, or being tolde, be belaued. The trumpeters went befoze, clothed in cloth of golde, all the souldiers brauely apparelled, and gorgeously set forth, the forum with al the temples, were richly hanged, and perfumes with continuall burning of swete & pretious odors, tables filled with all kynde of daintie dishes set in euery streete of the citie for the souldiers to eate of, as they went along thzough the citie vnto the Capitol: a mightie number of oxen with giltted hoznes, yea, and sometimes with garlandes guilt about their neckes, which should be offered in sacrifice, all the martiall surmounture, treasure, plate, noble Images, and pictures of the conquered enimies were carried, the Images of all the shippes and townes gotten: (which in *Pompeys* triumph were of shippes 949. of townes 1538.) then lastly, the riche robes of him that triumphed, with his chariot plated ouer with siluer, yea, and golde: his seate, of gold and pretious stones. Befoze whome also were a great number of crownes of golde, adozned with pretious stones, and pearles carried, with a thousand moze suche magnificence. I reade in *Plinie*, that in *Pompeys* triumph ouer the East, were there carried befoze him, a payze of tables with dice made of two pretious stones,

The Romane triumphes.

Pompeyus his triumphe.

99.

thze

## Byshops Blossoms.

thre fote bzoade and foure long. A Spone of golde of thirtie pounce weight, and thre banquetting beds of golde : nyne ruybords of plate of golde and pretious stones: thre Images of gold, one of *Minerva*, the second of *Mars*, the thirde of *Apollo* : thirtie thre crownes of pearles, a fouresquare mount of golde with deare, and Lions, and fruite of al kinds, inclosed about with a vine of golde. A closet or studie of pearles, on the toppe whereof was there a dyall. The Image of *Pompey* of pearles, being, as truely sayes *Plinie*, more truely a riot then a triumph. Two counterfet triumphes, set forth by *Antiochus* king of *Syria*, surnamed the madde, and by *Ptolomeus*, *Philadelphus* king of *Egypt*, doth *Athenens* at large describe, and affirmer the pompe of the one to cost *Ptolomey* 2239. talents and fittie punds, which amounts to 413968. l. 15. s. of our money.

The triumphs  
of Antiochus  
and Ptolomey

### The tenth Chapter.

What trouble ryot doth bring vnto man, howe it caused *Ca-tiline*, *Antonius*, *Curio*, and *Cæsar*, to raise vp ciuil warres, and of a dumbe shewe of *Heraclitus*, that nothing dothe more cause rebellion, the shamelesse shifts of *Iulius Cæsar*, *Caligula*, *Nero*, and *Domitian*. to mainteine their ryoxpences, and of *Cheopes* to finish his pyramis, and howe *Apitius* murdered him selfe, bycause hee was not able to beare the charges of his wanted ryot.



UIt now what troubles and torments this riot doth bring vnto man, for the whiche cause I haue with so manye wordes related vnto you so manye examples of many kindes of riot, maye very well hereby be gathered, that so many things, and out of so many countries, and so farre distant off, y so great riches to be able for to do it, cā not be gotten without continuall care both day and night, trying toyle, & noysome vnrest : but most playnely doth it appeare by the shamefull shifts that these great rioters,

ters, make to mainteine their prodigalitie, and to fill that bottomlesse barell. Was not this it which caused *Catiline* with his confederates, to attempt the murthe- ring of the senate, the burning & destruction of the temples of the Gods & the citie, & finally, the vtter extinguishing of the memo-rie of their sweet countrie? What els made *Antonius* and *Curio* to reuolt from the senate, and the citie vnto *Cesar*, & to inferre warrs vnto their countrie, but bicause they had vnthriftily spent al their patri- monies, & yet wold continue in their wonted outrageous reuelling & riot, which they knewe not by what means to mainteine, but only if y they unhappily obteyning y victorie, & oppressing the libertie of the common welth, could obtaine the spoyle of many riche, good, and temperate citizens, yea, & of the whole worlde, chosing rather to aduenture losse of life, (for goods were already gone) wife, children, yea, and vtter destruction of stocke and countrie, then to liue moderately within the boundes of nature. Yea, their chiefeine *Cesar* him selfe, if y *Pompey* helped him not, bicause that he was not able w his priuate welth, either to finish the wo-orkes which he had begun, or to fulfill the expectation of the people which he had made of his coming, did trouble the whole state of y publike weale, & disordered & confounded all: seeking to peerce y out with publike spoyles, y priuate riches could not reach vnto. The which to be true may we coniecture, bicause y the magnificence & munificence which he had promised vnto the people, did far surmount all priuate welth, & also by y dishonourable, yea, dishonest dealings which he had used at other times before, to help to garnish his painted sheath: for when he was first Consul, he stole out of the Capitol thre thousande pound of golde, and layde in for it the same weight of copper guilt. He solde societies and kingdomes, whereas of many o- ther then of *Ptolomey* the king of *Egypt*, who then was

Salust. why  
Catiline rebel-  
led.

Dion. Plinie.  
why Antonius  
and Curio re-  
belled.

Why Cesar  
inuaded his  
country. Suet.

Cesars vnho-  
nourable dea-  
lings for mo-  
ney.



## Byshops Blossoms.

driven by his subiect out of his kingdome, for a bribe for himselfe, and *Pompey*, 6000. talentes, whiche is eleuen hundred and fourescore and fve thousand poundes. And when he was Pretor in *Hispaine*, he enimie like sacked diuerse towne of *Lusitania*, that refused nothing that he would commaund them, and also opened their gates vnto him.

In *Gallia* he robbed Chappels and Temples of their gyftes, and ornaments, and oftener sacked cities for spoile then for offence. But afterward did hee with moste manifest robberies and sacrileges susteine the charges of the ciuil warres, his triumphes, playes, and games. Yea, what say you that *Appianus* both as firme in flatte wordes, that before he beganne the ciuil wars, he was so oppressed with debt that he openly said, he must needes haue his millies quingenties, the which is xix. hundred and thre and fiftie thousande, Cxxv. l.

Cæsars great  
debtes.

Heraclitus his  
advice against  
rebellion.

Wherefore wisely did the Philosopher *Heraclitus*, who being requested in a sedition to declare his advice, howe the citie might be brought to liue in peace and concord: as soone as he was ascended the pulpit, called for a cuppe of colde water, wherinto he strewed a litle meale, and then mingled therewith gleeke, the whiche is either wilde peniroyall, or a kinde of poulse, and when he had drunke vpp the cuppe he came downe, speaking not one worde: but signifying hereby after his wonted darke manner, that so the citie should be without sedition, if that they would forsake their delicacies, and enure themselues to be contented with simple diet. And I pray you what else was the cause of the outrageous crueltie of those tygerlike tyrantes, *Caligula*, *Nero*, and *Domitian*, but to get wherewith to mainteine their riot: for saith *Suetonius*, when *Caligula* had spent riotously that monstrous masse of monie left him by *Tiberius*, of one and twentie thousand thousand, x. C. iij. thousand

vij.

viij. C. and fiftie poundes, within lesse then one yeare, he being verie beggerly, and bare for all the accomptable reuenues of the Empire, turned al his minde to rapines or robberies, vsing sundrie and most erquisite kindes of false accusations, sales, tributes, or impositions. He made all such to fine and compound againe, whose ancestors had obtained for themselves, and their posteritie, the freedome of the citie of *Rome*, vnlesse they were sonnes vnto them which had purchased the chartre, restraining the word posteritie vnto children only. He dispooned and disanulled all the willes of those whiche had borne in the wars the office of *Primipile*, or leader of the first bande in the Auantgard as vnthankfull, who from the beginning of *Tyberius* his reigne had not left *Tyberius*, or him selfe heire. And also the willes of all other menne as vaine and boide, whatsoeuer they were, if that any knaue would say, that they were once minded if they had died to haue left his Emperour their heire. Wherewith all men being feared, when that he was openly nuncupated heire by men vnknoyn among their familiars, and by parents with their children, he would call them mockers and deriders, that would liue still after they had made their willes, and him their heire, and vnto many of them he would send poysoned dishes of meate. Of suche matters would he haue the hearing himselfe, but first of all shoulde the summe be taxed that he would haue, to appoint the which he would sitte, and as soone as euer that was dispatched, and agreed vpon, would he incontinently rise vppe, and heare the rest of the matter who would: ye and not being patient of any very short stay, he once by one sentence condemned forty men, being accused of diuerse crimes: and bragged vnto his wife *Cesonia*, when she arose from sleepe, what a great peece of worke he had done, whilest that she toke her none nappe. He made an open postsale of the

Caligula his  
shamelesse  
shiftes for  
money.

## Byshops Blossoms.

thinges whiche were left of al the shelues vnto the people, he himselfe asking the byers what they would giue, and recked the pꝛice so high, that many men being compelled to buy thinges at an immeasurable pꝛice, & thereby being quite vndone, did let themselues bloud to death. And among other there is a mery icst of one *Aponius Saturninus*, whom the Emperour espying to sitte napping and nodding with his head, cryed to the cryer not to forgette the gentleman whiche had boꝛne the Office of *Pꝛetoz*, who beckened vnto him with his heade: neither made they an end of offer and pꝛoffer (as though the sleeping gentleman had talked with the) befoꝛe that thirteene sword players were solde vnto him, he being altogether ignorant of it, foꝛ nonagies sesteriū. 70312. l. In *Gallia* also when he had sold at vnrasonable pꝛices, the ornaments, householde stuffe, bondmen, ye and frē men of his condemned sisters, he being allured & fleshed with the gaine: sette from the citie all the olde household stuffe and furniture of the court, and his owne palace: taking vp, ye cartes and wagons that traueled foꝛ hire, yea & the bakers iades, and mull hoeses, in so much that bread often lacked at *Rome*: & many men that had matters in lawe, because they being absent could not appeare at their dayes, were condemned. Foꝛ the selling away of the which stuffe he vsed all kinde of deceite, and facing: sometimes he would blame the buyers of coue, cousnesse, that they were not ashamed to be richer then he: and other while he would make as though he had ben soꝛie, that he had let pꝛiuate men haue those thinges whiche had belonged vnto the pꝛinces.

He had learned that a riche man of the *Prouince* had giuen vnto them whiche did inuite the guesstes that did sit with the Emperour, two hundꝛeth sesteria. 1562. pound, tenne shillings, that he might sit at the Emperours



rours table: neither was he offended, the honour of his  
supper to be esteemed so muche worthe. To him the  
next day setting at the sale sent *Caligula* one, who should  
deliuer him I can not tell what trifling thing, for the  
which he should pay 200. sesteria, & tell him, y he should  
suppe with the Emperour by the Emperours owne bid-  
ding. He exacted newe kindes of tributes, and neuer  
heard of befoze, at the first by the Publicans and Custo-  
mers, and afterward, because the gaine grewe great,  
by the Centurions, and Tribunes of the souldiers of the  
garde. There was no kinde of thing, nor men, om-  
mitted: vpon whome he did not sette some tribute:  
for the victualles whiche were sold in all the whole  
citie, was there a certaine and stinted custome exacted:  
for suites and matters of Lawe in what place so ener  
they were entered, the fourth parte of the summe that  
they sued for: neither without a penaltie if that any  
plaintife were conuined, either to haue agreed or re-  
leased. Of the daily earnings of the poze porters  
the eight parte, and of common harlots takinges, so  
much as they gotte for one iourney. This shamelesse  
toll or custome for baudes, harlottes, and abused strip-  
lings it may seeme was euer after reteined. For I do  
reade in *Lampridius*, that *Alexander Seuerus* did forbid  
that it should be brought into the sacred common trea-  
sure: but assigned it vnto the reparations of the theatre,  
tiltyard, Amphitheatre and comon treasure house. But  
to retorne vnto *Caligula* his lawes, it was also added, at  
the head of the statute, that they also should be bounde  
to paye foule, that had exercised either harlottes or  
baudes craft, y<sup>e</sup> that married folkes also should be sub-  
iect and payable thereunto. Suche tributes being com-  
maunded and proclaimed: but the lawe not set vpp ac-  
cording vnto the vse, in a publique place of the Citie:  
when that many offended, because they were ignorant  
what

## Byshops Blossoms.

What they were commaunded: at length after long earnest sute of the people of *Rome*, he did in deed set vpp the lawe, but wzitten bothe with very small letters, and also set vp in a very narrowe place, so that no man could take a copie of it. And lest there should be any kinde of pray and spoyle that he should not tric: he did set vpp in the Palace a stewes, building a great number of selles in whom matrones and young women should stande to be prostituted. He sent about vnto the courtes, and the Guild and common haules, and vnto all places of meetings and assemblinges of men nomenclatores, (who were men that knewe the names of many men, and for that cause were reteined by Noble men to prompt vnto them their names, when they sued for any dignitie) for to inuite yong men and olde to lecherie: they that came thither should haue money lent them vppon interest, and some were appointed, who should openly note their names, as they whiche did helpe the Emperours reuenues. Neither also contemning the gaine by playing at dice, he gotte more by lying, ye and by forswearing him selfe. And on a time willing his next fellowe to play for him, he went out into the court of the palace, & espying two riche Gentlemen of the order of the horsemen, he commaunded them without any tariaunce immediatly to be apprehended, and all their goodes seized: & when he had done this, he came in againe skipping and reioycing: and saide that he neuer had a better hande at dyce in all his life. But when his daughter was bozne, he complaining of pouertie, and now not only of the charges of an Emperour, but also of a Father, reteined contributions for the findeing and marriage money of his daughter. He also made proclamation that he would receiue newe yeares gyftes on newe yeares day: vpon which day he stode in the porche of his house, for to receiue the almeses or gyftes whiche all sorts of people with

with full hands and bosomes theſe doſene before him. Finally, this vnthrift who knew no other uſe of money then to daſh it away riotouſly, and thought it high treaſon in any man to be riche, was inflamed with ſuche a lewde luſt to touche money: that very oftentimes hee would cauſe immeaſurable heaps of monie to be ſtrewed abzoade, in a large roome, and he would walke vpon it with his bare ſate, and euer now & then tumble by and doſene vpon them. But when his kinde coſen *Nero*, who uſed to call them ſtinking churles, and miſers that did ſpend accoꝝding vnto their reuenues, and praiſed them foꝝ good felowes, Gentlemen like men, and magnificent in deeðe, that would abuſe their goddes, and ſpende it away they care not howe: when I ſay he by keeping no meane, either in giuing oꝝ ſpending, allowing *Tirydates* the King of *Armenia* during his abode at *Rome*, ſixe thouſand poundes a day, and giuing him at his departure away, aboue millies ſeſtertium 781250. pound, by enriching rascal knaues with ſenatours wealth, and burying them with kinglike funeralles, by playing at dice 3000. pound a ſpeck, by fiſhing with nettes of golde, twayne, and ropes of purple and ſcarlet, by neuer wearing one garment twiſe, by neuer traueling with fewer then a 1000 wagons, a great number of whome were of ſiluer, and finally by his madde buildings, and woꝝ he had bzought himſelfe bare, and quite without money, that he was not able no not to pay the ſouldiers their wages, noꝝ the Vleteranes their rewards and penſions: he bent his minde to falſe accuſations & robberies. Firſt of al he decreed that he ſhould foꝝ halfe haue thꝛee partes of all the goods of ſuche libertes, as wout probable cauſe were called by y name of any family oꝝ ſtocke that was of kin oꝝ aliance vnto him & the *Ceſars*. Furthermoze, that the Teſtaments of all men vnthankfull vnto the Emperour, ſhould apperteine vnto y Eſchequer of the

*Nero* his  
ſhameleſſe  
thiſtes for  
money.

P.

Prince.



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Prince. And neyther that those whiche had written them, or tolde other what they should write, shoulde escape scotfree: and also that all actes & woordes, to whom there was any promoter, should be within the compasse of the statute of highe treason, the penaltie wherof is agreeable to ours. And when that he had forbidden the vse of purple colour, and hadde suborned a verlotte vppon a markette day to sell of it, two or thre ounces, he imprisoned all the merchauntes of the citie, forcing them to fine at his pleasure. Moreover as he was busie in singing, he espying out of the spectacles, a matrone appairelled in purple, which was forbidden: he shewed her vnto his attorneis and agentes, and turned her not only out of her gowne: but also out of all the goods she had. He reuoked also all rewards of crownes which the cities had giuen him befoze at any time at playes and games. He neuer gaue office vnto any man, but he said vnto him, thou knowest what I lacke, and let vs this do, that no man may haue any thing. He robbed a great number of Temples of their giftes; he melted their Images of golde, and silver, and among them also the Images of the householde Gods of Rome, whom *Galba* after ward made againe. Finally when he had wilfully set on fire the citie, which burnt seuen daies, and seuen nightes continually consuming beside an immeasurable number of faire palaces, the houses of the auncient captaines, which yet at that time were adorned with the spoiles of their enemies, the Temples of the Goddes built by the kings, yee and those which were after ward bowed and dedicated in the warres with the *Carthaginians* and *Galles*, and to be shorthe all that had remained of the antiquitie, whether the seeing or memorie: and the people, for feare of being burnt had forsaken their houses, he woulde suffer no man to come againe vnto his goddes whiche was saued, and with sub

stoles and collections almoste quite beggered bothe the  
 Provinces, and also all private men: ye and murdered  
 most of the citie, which were of any notozious wealthe.  
 But leauing *Nero*, these are *Suetonius* his woordes, of  
*Domitian*: that he beeing brought quite out of money  
 through the charges of his woorkes and games, and the  
 augmenting of his souldiours wages, attempted to a-  
 bate the charges of the warres, diminishing the number  
 of the souldiers. But when he perceiued that by so do-  
 ing he was obnoxious to the *Barbarians*, neither was he  
 in lesse difficultie to dispatche other charges: he had no  
 regarde, but by all sinister meanes tooke the goddes in  
 all places aswel of the dead, as the liuing, at euery var-  
 lots accusation, for euery light offence were men put to  
 death, and their goddes escheated. But of the tygerlye  
 tyrannie of *Cesar Borgia*, bastard vnto Pope *Alexander*  
 the sixt: the daily proportion of whose tables was 200.  
 ducates, that gaue 1000 sutes of apparell to Parasites,  
 that continually kept in wages 8000. souldiours, I shal  
 haue occasion to speake hereafter. Yet nothing y I haue  
 rehearsed, doth moze evidently set forth vnto vs, the tor-  
 mentes of riot, then doth the example of *Cheopes* king of  
 Egypt: who lacking money to finishe his follie, begon  
 in building a pyramis, and being destitute of all other  
 meanes, beastly against nature, abandoned the bea-  
 tifull bodie of his deare daughter, and the kings childe, to  
 the filthy and shamefull abuse of euery slaue, that would  
 giue her a stone readie helwed, to helpe builde the Pyra-  
 mis. I reade also in *Seneca* and *Albidius*, that when  
*Apicius* had spent in reueling, and buried in his bellie  
 millies sesterrium, 781250. l. and vnderstode that he had  
 but centies sesterrium, 78125. poundes left: then per-  
 ceiuing that he must needs appaire his port, for cr-  
 treeme griefe poisoned himselfe.

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## *The eleuenth Chapter.*

The tormentes of loue the inordinate lust of man, both before, after, and against nature, of an harlotte that saide she neuer remembred that she was a maide: how Salomon and Achaz begat children at eleuen yeares of age, of a Camel that killed his keeper for deceiuing him in horsing his damme: of a man in Germanie in one daye that begat a childe vpon his mother, which childe he afterward married: of an horse that killed himselfe after that he perceiued that he had serued his damme: of diuerse that burned in the loue of them whom they neuer sawe, of diuerse that raged in lust vpon statuiques of stone.



With no fewer nor lesse tormentes is man tozne by that daughter, and as all men do holde, companion of riot: and her lackey loue: in whom sayes the schoolmaister of that wicked art, there be as many sorowes, & græfes as there be heires vpon *Athos*, bees on *Hiblus*, berries on the *Oliue tree*, and shells on the *Sea shoare*. No liuing thing doth rage so inordinate, ly in loue as both a man: not onely naturally, but also before nature, after nature, and against nature. Well known is the saying of the harlot in *Arbiter Petronius*: who sware deeply that she coulde not remember that euer shee was a maide. And I would to God we had not rise examples daily of suche lecherie in both sere. Wee reade in the scriptures that *Salomon* and *Achaz* begat their heires at the age of eleuen yeares. But that, as *Iuuenal* saies, the lust and lecherie of those aged persons is worthily suspected, that attempt venerie without a bilitie to do it: it hath euer bene, and also is also now e in our dayes alas so to common. The abhominable  
glasse



glasse also of *Horace*, whiche with false representation augmented the deuellish delight of his beastly maister, may they that list finde in *Seneca*, but it shall not come in my booke: who vnwillingly wyte, y<sup>e</sup> man spareth not his sister, his daughter, no noz his mother, which *Aristotle* the diligent sercher of y<sup>e</sup> nature of things, affirmeth the camel to do: and telleth of a camel that hauing hoised his mother or damme his keeper hauing couered her with a cloth that the stallion should not knowe her: but after he had serued her, knowing by the falling off of the clothe, that it was his damme, for iust anger killed his keeper with his teethe. Any auncient example of this beastlike lust wil I rehearse none, but one out of *Martiall* his common places, reported by him vppon doctour *Martin Luthers* credit, to haue been done in his time at *Erphurst* in *Germanie*. There was, saies he, a maide of an honest stocke, and she her selfe also honest, which was seruant vnto a riche widowe, whose sonne, (a young man) being inflamed with the loue and beautie of this maide hotly sollicitated her to be naught with him. The maide, abhoring the foule facte did often repell the furious youthe: but in the ende, when he became every day moze troublesome instant, on her then other: the maide was forced for the safegarde of her honesty, to declare all the whole matter vnto his mother, desiring her to brydle and restraine her sonne that lay in continuall awaite for her. The mother after she had deliberated on the matter, toke this order with the maide: that she shoulde consent vnto him, and prescribe him a certain place, and houre of the night, when and where she woulde be her selfe: that by that occasion she might repress and chastise the lewdnesse of her sonne. The maide liked very wel of the deuise, & made a sure promise vnto y<sup>e</sup> yong man accordyng vnto her mistres her minde. At the prefired houre, the glad man went vnto the place

Histo. animal.  
lib. 9. cap. 47.

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appointed, where he found in steepe of his mayd, the mother, who had come thither to correct the leacherous rage of her sonne: but (out alas) she being overcome with vnnatural lust, prostituted her wicked body to her owne sonne. Of this heynous incest was there a woman child bozn, which being for a time secretly brought vp abroade, at the lengthe the mother toke home vnto her. The same unhappie sonne, being altogether ignorant of all these things, began to fall in loue with his sister, and daughter being growne vp, and made her also his wife. Where art thou nowe that worthy horse of the king of *Scythia*, who when thou couldest by no means be won wittingly to couer thy noble damme, but at length being deceived by her being hidden with a cloth: and afterwarde thy error perceiued by the falling of it off from her heade: diddest neuer leaue gallopping and flinging, vntil y thou hadst willingly broken thy necke: leaving vnto vs men a profitable example of hartie abhorring of filthy incest? But what so abominable lust of man can I rehearse, that worse remaineth not still vnto be? I would haue bene ashamed to haue declared, if that the Apostle had not written it befoze me, that me against nature doe filthily abuse men, and women, women. Herevnto will I adioyne, bycause it happeneth vnto no other lining things (although otherwise compared vnto mans vnbridled and unruly lust, it be not worthy to be rehearsed) that many men feruently burne in the loue of them, whome they neuer sawe, as *Crispine* in *Iunenal*, *Verres* in *Cicero*, *Alcybiades* and *Zaariades* in *Athenens*: and three gentlewomen in the Courtier, with the sight of a letter in commendation of a Gentleman. Shall I for shame tel, that man, the Image of God, and temple of the holy Ghoste, both oftentimes defile his noble body with congression with brute beastes?

But yet here staves not mans madnesse: for *Plinie* telleth

Arist. de hist.  
Anim. lib. 9.  
cap. 47.

Ad Ro. cap. 1.

Lib. 13. cap. 12.

Lib. 36. cap. 5.

leth that one fleshly loued the image of *Venus* at *Guidus*,  
 & an other the statue of naked *Cupide* at *Paris* in *Pro-*  
*pontis*, & *Iulius Pisciculus* a hozsman of *Rome*, with a sta-  
 tuie standing in the temple of *Felicitie* at *Rome*: and *A-*  
*thenens* wryteth of *Chisophus* that raged on an Image of  
 white *Parian* marble at *Samos*, and of one of the mini-  
 sters of the temple of *Delphos*, with an Image of a na-  
 ked boy standing there. And that godly father and lear-  
 ned pastour *Clemens*, byshop of *Alexandria*, reporteth out  
 of *Philostephanus* the like surie of *Pigmalion*, towarde an  
 Image of yuozie of naked *Venus*, and cōfirmeth the tale  
 of the *Guidian*, by the authoritie of *Posidippus*, and remē-  
 bryeth also the pollution of the *Roman* e hozsman. But  
 of all other doth the hystorie wrytten by *Eliauns* farre  
 excēde for raging follie. There stode (sayes he) at the  
*Pytaneum* or *Burste* of *Athens*, a beautifull Image  
 of good fortune: with whome a young man, a citizen of  
 good reputation fell seruently in loue, off streightly im-  
 bracing, and swēetely kissing it. And at the length pi-  
 ning away for loue, he ran halfe frantike to the *Senate*,  
 desiring of them with most suppliant suite and earnest  
 prayers, that they would vouchsafe to let him to buy the  
 Image, for the which he offered them a mightie masse  
 of money. But when that the *Senate* thinking it to be  
 a great dishonour vnto the whole citie, to sell any suche  
 goodly publike oznamēt, thereof, woulde in no wise  
 graunt his request: he being strucken with deadly grief,  
 repayred vnto the image, wherevnto his hofesome hart  
 was strongly tyed with chaines of *Adamant*: and bin-  
 ding fine fillets, and a gorgeous garland about the head  
 of the Image, as they vled in sacrifices, and cloathing it  
 with a riche robe, offered vpon sacrifice: and being impa-  
 tient of the intollerable toymēts of frustrated loue,  
 among innumerable teares, which like mightie waters  
 ratūe trickling downe his cheekes, with his owne wee-  
 ked

Lib. 13. cap. 27.

In orat. ad  
 hort. ad gētes.



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ked hand ended his loathed life.

And this indurde beside the miserable habite, leannesse, and palenesse of louers, (which be accounted proper vnto loue, by the maister of that art) and their often and deepe sighes, their continuall vnquiet myndes, their restless nights spent in watching at colde doores, and windie windowes, and a thousand other incommodities, which louers do swallow downe: this I say, doth most plainely proue their griping griefes, to be of all other most painefull: seeing that so many of them do willingly runne into the euerlasting paines of hell fire, by cruelly murdering them selues, that they may thereby escape and rid them from the bwoyling bzandes of *Cypide*, which will not long indure: being muche like vnto *Aesopes* fishe, that foolishly leaped out of the frying pan into the fire. And thus much of riot, and her mate lewde loue.

### *The twelfth Chapter.*

Of the torments of ambition, confirmed also by the examples of Themistocles, Alexander, Iulius Caesar, Mancinus Sabinus, and an Indian, and of the wonderfull summes of money giuen by the Romanes to obtaine offices of their magistrates, and of their order and manner in chosing officers.



**T**he nexte incommodie of man in *Plinie*, is ambition: a crosse, sayes blessed *Barnard*, that tormenteth all men: it pleaseth and delighteth every mā, and yet nothing doth crucifie moze cruelly, doth disquiet moze grievously: then whose troubles there is nothing moze frequented among poze wretched men. The ambitious man is alwayes afrayd, least he should do or say any thing that might offend any man: he sayeth

meth humilitie, he counterfeiteth precise honestie, he sheweth affabilitie, he useth liberalitie, he taketh little rest: for he is up betimes in the morning, and watcheth late at night, he trudgeth to the court, he visiteth the Lordes, he honoureth all men, he cappeth, he kneeleth, he croucheth vnto al men, he riseth up to his inferiours, he imbraceth, he sauneth on euery varlot, that he thinks may in any poynte further his follie, he curreth fauour, he longeth, he weepeth, he reioyceth with all men, at all places, at all times, putting on other mens countenances. Who hath not heard of that saying of *The-mistocles*, that the famous ouerthrowe giuen by the *Atheniens* vnto the *Persians*, at *Marathon*, would not suffer him to take rest eyther daye or night, whyle he incessantly sought to matche the glozy of *Milciades*? This made *Iulius Caesar* plentifully to poure downe teares, when he behelde the Image of *Alexander* the greate, who at the age of thirtie three yeares, had conquered the greatest and noblest parte of the world: and *Caesar* at that age had done nothing worthy of memorie: a man so desirous of the supzeme place, that passing by a pelting towne of *Hispaine*, he affirmeth, that he had rather be the chiefe man of that beggerly village, then the seconde man in riche *Rome*. They write also of *Alexander*, that he shed teares abundantly, when that a Philosopher tolde him, that there were innumerable worldes: bycause that he had not yet thoroughly conquered one.

*Caesar*, sayes *Cicero*, was oftentimes hearde to rehearse, and with highe commendation to like of those verses of *Euripides*: that iustice was onely to be broken for to obtaine and winne a kingdome, but in all other things religiously to be obserued and kept. And from what other rote, I pray you, doe and haue all warres wel neare both forreigne and ciuil sprong?

D.

This

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This causeth so many colde nightes to be watched  
abroade in the fielde, so many scotching dayes abidden  
in smouldering armour, so many intemperat countries  
paynefully travelled, and so many deadly dangers  
runne into. This vice breaketh all bandes of pietie  
towards friends, parentes, children, countrie, of the  
whiche all histories, and common life are examples,  
as also of them, who neuer left aspiring and climbing  
vntill they had broken their neckes. Yet I can not  
passe ouer in silence *Marcinus Sabinus*, who for ex-  
treme sorow and enuie, that *Tullius Hostilius* was pre-  
ferred before him vnto the kingdome of the Romanes,  
like a madde man killed him selfe. And may I aptly  
in this place set downe the *Indian*, who chose rather to  
be hanged by shamefully, then to shote at the com-  
maundement of *Alexander*: fearing, because he had  
long time discontinued that exercise, that he might per-  
happes corrupt the prayse and glozve before time won  
by that feat?

Moreover, this one thing I thinke worthy the re-  
hearsing, that *Cicero* writeth vnto his brother *Quintus*,  
that they which sued to be Consuls (whome I doe take  
to be *Nila*, *Scipio*, and *Hypsens*.) did openly offer to giue  
*centies sestertium*, 78125. L. for the prerogative voyce:  
and what that was, both *Ascanius Pedianus* vpon *Di-*  
*uinitio in S. Verrem* declare. It was the manner  
(sayes he) that the reconcorde of the people might be  
strengthened, at their *Comitia* or choosing of officers:  
that there should be two *Comitia* held of all men which  
sued for office.

The firste tribes, because they were firste asked,  
whome they would haue to be officers, were called the  
prerogatiues: and the seconde they named, they called  
of right: because in them the people, as it often happe-  
neth, following the will and mynde of the Preroga-  
tiues,



times, all things were accomplished according vnto the lawe, or that of lawe ought to be done. And this will I make more playne vnto you, out of *Dionysius*.

The people of *Rome* in chosing of their Conluls, and their other chiefe Magistrates in their enacting of lawes, and decrees touching warres, (for of these three things had the people chiefe authoritie,) did giue their voyces by the centuries or hundredethes: and therefore were they called *Comitia centuriata*.

Nowe there were of all the Centuries, accounting the eightene Centuries of the equites or horsmen, (all the other were of footemen) one hundredeth ninetie and three: who in giuing their voyces, had euery one their dignitie reserved: so that they which were most valued in the *Censores* booke, and bare the greatest burthens of the warres (for *Seruius Tullius* ordeyned, that they should not pay their tributes by the poll as they did before, but euery man according vnto his wealth) shoulde first giue their voyces. But the first classis or companie (for they were diuided into foure) had in it eightie Centuries, with whome also the horsmen gaue their voyces: who all being in number ninetie and eight, did exceede the number of halfe the voyces. Whereby it came to passe, that what so euer they were agreed vpon, was accounted for decreed. But if that the first classis or companie, and the horsmen could not agree (whiche sildome times happened) then were the Centuries of the second order called, and so forth other in order, whereby they neuer lightly came vnto the last classis or companie. *Tullius* his prouidence vsing this equitie, that they which were most charged, should be requited in the suffrages and voyces: from whome althoughe that no man seemed to be excluded: yet all the power and sway was in the horsmen, & the Centuries of the first classis. This order in the suffrages, and giuing of voyces, doe

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*Dionysius* and *Linie* write was not kept afterward in all pointes: neither yet both the one or the other expresse, what order was used. I am not ignorant that *Gruchius* and *Sigonius*, who haue exactly written of the *Romane* Comitia, do interpret the Prerogative, otherwise then I haue seemed to do: wherein I will counsell no man to follow me, namely saying that I haue set it down rather to declare the auncient order of the *Romane* election of Officers, then for that I assuredly thought that the first classes, & the hoysmen were the Prerogative tribes: as also I leaue vnto euery mans owne iudgement to assent either vnto *Gruchius*, who coniectureth, that Patrian officers were chosen first by *Centuriata*, and then by *Curiata Comitia*: But the comoner by *Curiata* and *Tributa*: the first Comitia being alwayes called the prerogative, or vnto *Sigonius*, who thinketh that the Prerogative was a bande chosen out of all the tribes: or else probably deuise some fourth opinion. But omitting this controuersie, I read in *Pedrianus*, that when *Melo* succed for the Consulshippe, he gaue money vnto all the tribes: to euery man a thousand assies: that is three poundes, now the tribes being in number xxxv. If that he did corrupte but a thousande in euery tribe, the summe woulde amount vnto an hundred and fife thousande poundes: so that it is no maruell that *Plinie* reporteth, that hee owed at his deathe, Sixtingenties, 546875. poundes. *Iulius Caesar* also gaue vnto *Paulus* the Consul, to stand his frend that he might remaine still in Office, 1500. talentes, whiche is 281250. poundes. So sweete vnto men is the supreamesway of superiortie.

### The thirteenth Chapter.

Of the torments of couetousnesse.

All



All other earthly liuing things desire nothing but single foode to susteine their hungry bodies, & to haue where to shrowde them selues againste stormes, colde and heate: only mans immeasurable minde coueteth all that is within the compasse of heauen. For fortune, saies a wiseman, hath giuen too much to many men, but enough to no man. For althoughe (saies *Horace*) wealthe do growe without measure, yet is there alwaies some thing wanting vnto wealth, whiche is euer too short. Wherfore in an other *Ode* doethe he aptly compare couetousnesse to the dyopie, whiche groweth still greater and greater by continuall feeding of her humour with lugging in of drinke, the which it vehemently desires. For bothe the moisture, the ground of the grieve, is augmented: and also the liquour, whiche is polued in to quenche the thirst, being turned into a salt qualitie by the inward humour, increaseth the former thirst: the salte moisture, the cause thereof, being augmented. In like manner couetousnesse chaunging all that euer shee doth get into her owne greedy desiring humour, hath not her insatiable desire satisfied, & filled by getting of much: but rather make the greater: more matter being supplied, and added vnto it: no other wise then *Hippocrates* saith, that the more thou doest nourish and fede an vncleane bodie, the more thou hurtest, and weakenest it: the quantitie of ill humours being by meate increased, and the ill qualitie of them still kept and reteined. To what pains doth this greedy gulle put man vnto? This maketh him to runne day & night thorough thicke and thinne, fire and water, to suffer killing colde in winter, to abide the hurtfull heate in summer, to sayle the dangerous seas, to trauell the countries burnt vpp with the scorching sunne beames, or



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oppressed with snowe, and yce. What facte is so perillous, the whiche it will not dyne man to do? And when covetous have gotten great riches, are they not *Tantalus* in the Poets, that continually is like to dye for thirst, and yet the water toucheth his lower lippe, and starve for hunger the apple bobbing his upper: for unto the covetous, according unto the olde salves, as well that is lacking which he hath, as also that which he hath not: and unto a poore man be many thinges wanting, but unto a covetous man all. And as he coveteth those thinges which he hath not, so feareth he to use them which he hath, least he should spend them: but muche more is he tormented, least they should be taken away from him: so that in prosperitie, he feareth aduersitie, and leaseth present ioy for feare of sorow to come. Therefore mooste true is that saying of the *Apimographer*, one can wishe a covetous man no greater mischance, then long life: for he is the cause of his owne ill.

### The fourteenth Chapter.

The rites used at burialles of almost all nations, and sectes, as well aunient as moderne with mention of diuerse costly tumbes.



At howe great mans care for buriall is, whiche *Plinie* doeth set downe for the next incommoditie, the two *Oceans* of all knowledge and wisdom *Homer* and *Virgil*, haue declared, yea and long before them, God himselfe: who commaunded it to be tolde to a disobedient prophet, as a great terrour and mischiefe, that he should not be buried in the sepulchre of

of his auncestours: and threateneth *Achab* and *Jezebel* for their great outrages: that either dogges or byrdes should teare into peces their dead carcases. But *Homer* in the 22. booke of his *Iliad*. maketh couragious *Hector* to desire his cruel enemie *Achilles*. when he was about presently to bereaue him of light, not to spare his life: but only earnestly to obtest him for the soule & pietie of his parentes, not to suffer the dogges to teare him in peces at the shippes of the *Greekes*: but to take a great masse of money golde, and other riche gyftes of his father and mother for his dead bodie: that the *Troians* & their toines might honorably burne it. And in the 19. booke of *Vergils Aeneidas*, the Italian *Hector Turnus* desireth the insulting *Victor*, to restore vnto his frendes his body spoyled of life, and to extend his hatred no further. Also in the tenth, that despiser of the Goddes *Alexandrus*, when that *Aeneas* triumphed ouer him, (who lay flat on the ground) and said where is this valiaunt *Alexandrus*, where is that sauaige fiercenesse of hart of his? answered: O cruell enemie, why doest thou insult ouer me, & threaten me death: why staiest thou thy happie hand? why man it is no crueltie to kil me, neither came I hither & challenged thee to the combat, if I might be victor, & banquisher neither did my deare soune *Lausus* make any such couraunt with thee for mee: but now he is slaine, it is life for me to die. But this one thing I do request of thee, if a banquished enemie may obtaine any pardon or benefitt at thy hand, if thou wilt suffer my body to be couered with the earth, I know the cruell hatred of my subiects inuiron me round about, I supplicantly beseeche thee, defend me from this one extreme furie, and let me be partaker of my sonnes sepulchre. The foolish gentiles did holde the soules of dead men could not passe ouer the *Seygan* lake into the place of rest, before that their bodies rested in some soate and place: hereof came it, that the soule

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Ccl. Lec. antiq.

The Persian  
buriall.

The Babilo-  
nian buriall.

The Egyptian  
buriall.

soule of *Patroclus* in the *xxij.* of the *Iliades* appearing vnto *Achilles*, complaineth of his slouthe, desiring him to hasten his funeralles and buriall. And *Palimurus* in *Virgil* can not passe the *Stygian lake*, because that his bones lay vnburied. Moreover *Virgil* in the same first booke doth affirme, that the soules of the vnburied doe wander aboute the hither shore of the lake 100. yeares: which is, saies *Seruius*, the last yeares of mannes life, which being compleate and ended, they may passe ouer the riuer: that is, go into the place of purgation, that they may returne againe, (acording vnto *Pythagoras* his doctrine) into some body. Hereof it came that among the *Athenians*, if any captein did not honest with buriall his souldiers slaine in the warres, he should leaue his life for it. And there was among the *Macedons* almost no so solempne a function of warrefare, as to bury their dead felowes. But at *Rome* he that had taken vpp a dead man, out of the graue, or digged vp bones, if he were a man of lowe degree, sayes *Paulus*, he suffered death: but if of more honest calling, he was banished into an Ile, or condemned to worke in the mines. Yea this care of burial is so comon vnto all mankind, that I knowe not whither there were euer any nation so barbarous, or sect so sauage, whiche hath not had their solempne funeralles and burying: although in verie diuerse, yea and quite contrarie one vnto an other. The *Persians* after that the dead body is tozned in peeces either by dogges or byrdes, wrapping it in ware, buried it in the ground. The *Babylonians* honied them, and in other ceremonies were like vnto the *Egyptians*: among whom, when one died, the women of the house did couer their face and head all ouer with durt, and ranne out of the doores through out the streetes, crying and wringing their handes, with their clothes tucked vpp, & their dugges naked: and with them in like manner did all their



their neighbours runne : but the men haring their  
breaſtes, did beate and thumpe themſelues. After they  
had done this : then they caried the dead bodie forth to be  
ſeaſoned and dreſſed. Where were certain appointed for  
this purpoſe : who when the body was brought vnto  
them, did ſhewe them which brought it three images of  
wode : painted euery one like vnto a dead man. And  
they ſay that one of them was very curiouſly and cunningly  
made, whoſe name, ſaies *Herodotus*, if I ſhoulde  
name I ſhall not do holily. The ſecond was inferiour  
and of leſſe price. The third very good cheape. When  
they demaunded, to which of theſe patterns they would  
haue the Image of their dead perſon made. When after  
they were agreed of the price, they departed. But the  
ſeaſoners trimmed the body very diligently after this  
manner.

Fiſt of all they drewe cut all the braine out of  
his head throughe his noſe with a hooked inſtrument,  
filling vp the place again with medicinal matter. Then  
they ripped his bellie w<sup>th</sup> an *Ethiopian* ſtone, & toke out  
all the paunch, which when they haue made very cleane  
and filled with wine of *Phœnicia*, they ſtuffed full of bea-  
ten oboys : & then ſarſing at the belly with pure myrre,  
cinamon and other odours, except franchincenſe, they  
ſowed it vpp againe. When they had thus done, they  
keeping it in a ſecret place within, did ſalt it 70. dayes.  
for longer it is not lawfull to ſalt them. When that the  
70. dayes were expired, they waſhed, and wrapped it  
in a ſheete of biſſine, malling it with whip cordes, which  
they annointed with a gumme, that the Egyptians doe  
for the moſt parte vſe in ſteede of glewe. Then the  
kinſefolkes of the dead man receiuing the bodye, did  
make an Image of a man of wode, in the whiche they  
doe put the dead man, and ſo laye him vpp.

Thus vſed the Egyptians to burne their priuate men.

¶

But

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The funerals  
of the Egypti-  
an King.

But when the King died, all the people lamented with common heavinesse: they tare their clothes, they locked the doores of their Temples, they frequented not the courtes, places, they kept no solemne feastes, defiling their heades 72. dayes with durt, two hundzeth & three hundzeth in a company with a sheete gyzt vnder their bzeast, would walke round aboute the citie twise in a day, renewing their mourning, and sing to the instrument the praises of the King. And during this time they abstained from eating of any living thing, any boyled meates, wine & al furniture of the table. They vled neither bathes, ointments, beds, nor venerie: but as though their deare sonne had been dead did they all this time mourne & lament. Now in the meane while all things appertaining vnto the pompe of the funerallles being prepared: the next day after, they did set the bodie, being laid in a coffin, befoze the entrie into the sepulchze: where of custome they read a brieft of all thinges that he had done in his life time: and leaue was given to euery man that would to accuse the dead king. The priests stode by praysing the good deedes of the king, the people which stode round about the funerall pompe, applauded vnto his true praises, & but at the rest reclaimed with greate tumult. Whereby it happened that many kinges, the people repugning, lacked the wanted honour, and magnificence of funerals. The feare whereof made the Kings of Egypt to liue vprightly, fearing that they should haue the euerlasting anger, and hatred of the multitude when they were dead. But the *Aethiopians* after that they had byied the dead bodie, either as the Egyptians, or else as other nations vled, couered it ouer with Cipsum, and adozned it with a picture, the which did expresse the dead person, as liuely as might be: then they inclosed it in a tumb of glasse, in the modes whereof, one might

The burial of  
the Aethiopi-  
ans.

see the dead man, who caused no ill smell at all, nor any kinde of filthinesse. This tumbie did the next of kinne vnto the dead man keepe in his house, twelue moneths, offering vnto him the first fruites of all thinges, and sacrifices. When a yeare was passed, they carried the tumbie out of the house and did set it in some place about y<sup>e</sup> citie. But *Diodorus Siculus* contrarieth by the authoritie of *Cleſias*, (who was in great credite 17. yeares with *Artaxerxes* king of *Persia*) this rite of the *Ethiopi*ans written by *Herodotus*, and sayes that they salted, and then burnt them, and did put the ashes in holotie statues of Golde, the whiche they inclosed in glasse when they did set in some highe place of the house: so that all men that beheld the tumbie, might see not the dead body, but a lively statue thereof through the glasse, but onely the richer sort had statues of golde, the poorer of siluer, the poorest of clay. But some of the *Ethiopi*ans, sayes *Diodorus*, do cast the dead into a river, as the best sepulchre, as did also some of the *Meroites*, but other of them kept them at home in their houses inclosed in glasse, or ther putting them in earthen pottes, buried them in the earth about the Temples. But this was generall vnto them all to sweare by them & to account them for Gods. The *Troglodytes* did burie the dead, tying their necke to their foete with twiggess of *Palmyra*: and afterwarde they suddenly carried them forth merrie and laughing, vntill they had with earthe couered the bodie, and then licking a Goates hozne vpon the graue, they departed. The *Panebi* in *Africa* did put in the ground the body of their deceased king: but his head being cutte off, & quartered, did they set by in the Temple. The *Colchians* did not lay dead men in the ground, but hanged them vp on high vp on trees: & the *Phrigians* their dead priestes vpon stones set vp of eleuen cubites highe. The *Chii* after they had burnt the cozzes, and gathered the bones, they pounded

The burial of the Meroites.

The burial of the Troglodytes.

The burial of the Panebi.  
The burial of the Colchians  
The burial of the Phrigians.  
The burial of the Chii.

Id. is. all



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all in a mortar, and embarking them in a shippe, did  
saile into the maine sea, & al a long as they went shifted  
them throught a line into the Sea, vntill all were quite  
dissipated and consumed. The *Arabians* buried their  
kings in dunghils. It was peculiar vnto *Cathai* of all  
*Indians*, for the wife to be burned with her husband, and  
she that refuseth so to doe, was euer after accounted in-  
famous, which *Herodotus* in his fifth booke affirmes also  
to be the manner of the *Scythians* about the *Chrestonei*.  
Some of the *Indians* vsed when they felt themselues soze  
like, to cause a great pile of woode to be made, vpon the  
toppe whereof they woulde ascend, and it being set on  
fire, burne themselues: and thus did a *Gymnosophist* in  
the campe of *Alexander* the great. The *Derbices* killed  
them that were past 70. yeares, and the next of their  
kinne did eate all the fleshe of them, (which *Strabo* doeth  
also affirme of the *Irish* men,) but they strangled old wo-  
men, and buried them. They that dyed before they were  
70. yeares olde did they not eate, but put in the ground.  
The *Cassians* starued him that liued past 70. yeares, and  
casting him away into a desert would stand a farre off  
and watch his enent. If he were pulled and tozne out  
of the head by byrdes, they iudged him happie: if by wilde  
beastes and dogges, not so fortunate: but if by neither,  
then altogether unhappie. If dogges deuoure my dead  
carkase (said *Diogenes*) I shal haue the burial of the *Hyr-  
canians*, if vulturs of the *Iberians*. *Onesicritus* writes that  
the *Bactrians* did vse to cast althe suche persons as were  
quite woone with age or sicknesse vnto dogges whiche  
they kept for that purpose, and calling them sepulch, all  
dogges. But it is not true saies *Strabo* who writes that  
the *Massaget* thought it to be the best kinde of death,  
that men woone with age should be chopped into peeces,  
and eaten mingled with mutton. But those that died of  
sicknesse did they cast away as wicked folkes, and woz-  
the to be deuoured by wilde beasts, The manner of the

Thra-

*Thracians* in burying of their noble men was thus. To bring forth the corse, to kill all kindes of sacrifices, & to feast thre dayes: and then the corse being first bewept, and after burnt, they buried, or otherwise couered it with earth, making a mightie highe heape, and setting forth all kindes of games, and specially combats. But the *Transi* among other buried their dead in the ground with all ioy and mirth, rehearsing from howe many calamities and evils he was deliuered. When any of the kings of *Scythia* died, the people digged a great hole foure square, whiche when they haue prepared, they took the dead king his bodie, being wrapped in ware, his paunch taken out and cleansed, the which when they haue filled w<sup>th</sup> beaten silver, sweete hearbs, persey seede, and aniseede, they sowed it by againe, & laying the corse in a waine, they caried him vnto an other countrie, who did the same that the other *Scythians* had done where he had been resident: they did cut round his eares, they rounded his hairs, they circumsised his armes; they cutted his nose, and forehead, they thrust his left hand through with arrowes. Afterward they carried the kings corse in a wain to another nation that he had reigned ouer, who did accompanie the vnto y<sup>e</sup> countrie from whence they first came. Now when they carping the dead king about had traucted all the countries, ouer who he had reigned: they laid him w<sup>th</sup> them y<sup>e</sup> dwelt in the farthest part of the *Geris*, & in the solenne sepulchres of the kings: and whe they had seen him laid vpon a bed in a tumb, spears being stucke here & there, they also did set by posts round about vpon whom they hanged a cloke y<sup>e</sup> couered y<sup>e</sup> tumb. But in the wide tumb w<sup>th</sup> y<sup>e</sup> king, they buried one of his concubines, being strangled, & his cupbearer, his cooke, his host-keeper, & y<sup>e</sup> man y<sup>e</sup> used to go on his messages, & also horses: & the first scuites of al other things, y<sup>e</sup> & also cups of gold. Whe they had so done, they auie hurled earth vpon him, coueting to make a very great and high mount.

The Thracian buriall.

The burial of the Transi.

The burial of the Scythian kings.

P. liij.

After

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After a yeare was passed the like did they againe. They took the chiefeſt of the Kinges ſeruauntes: (and the ſeruauntes of the kinges of *Scythia* were all fræmen,) ſoꝛ no bondman ſerued the, of whom when they had ſtrangled 50. and ſo many excellent hozſes, and taken out their intrailles, and cleaſed them: they filled them full of chaſſe, and ſowed them vp. And when they had ſet on halfe of an embowd edifice turned topſie turne, vppon two beames, and the other halfe vpon two other, & ſet vppe many made after this faſhion: then they did ſet vp on theſe edifices the hozſes, ſtrong pæces of tymber being thruſt thzough them along their backes & comming out at their neckes, who ſo ſtood that the ſozmoſt vaults oz embowd edifices did hold vppe the ſoze legges of the hozſes: and the hinder did beare vppe their bellies cloſe to their thighes, both the legs hanged down aloft: they bridled the hozſes, and tyed their reignes vnto 8 poſtes. When vpon euery one of the hozſes did they ſette one of the young men, a long pæce of wood, which was faſtened at the lower ende vnto the poſte that went thzough the hozſe, being thruſt thzough them: whiche came out at their necke. Theſe hozſemen being ſet vp round aboute the ſepulchze, who ſæme like vnto a troupe of hozſemen ſet to guarde the King, they departed. After this maner they buried their kinges. But other *Scythians* when they were departed, did all their neighbours, laying the in waynes, carrie about vnto their kinſfolkes. Euery one of their frændes receiuing them, did make a feaſt vnto all that accompanied the coꝛſe, aſwel kinſfolkes as other. After this maner were priuate men caried about ſourtie days: and then buried in the ground: but being firſt cleaſed after this maner, when they had taken al the braine out of his head, and waſhed it: this they did with the bodie. They did ſet vp thzæ poſtes one ſtozing aboue towarde another: about theſe poſts did they hang wol-

The burial of  
priuate Scy-  
thians.



woollen caps, and into a trey set in the mids of the posts, and cappes, did they throw fire stones, vpon whom they did cast sedes of a kinde of flare that they haue: whereof they made a perfume, causing such a vapour, as no censars do among the *Greekes*. With this odour the *Scythians* being brought into an astonishment vsed to crie out right, and howle. But of the *Scythians*, saies *Mela*, the *Essedones* did celebrate the funerals of their parents merrily with sacrifices, and festiuall assemblies, of their frendes, eating the dead bodies chopped together with mutton: but the heades after they had finely polished the, did they make mayzers of, trimming them about with golde: and these were their last dueties of pietie. He also telleth that in *Thracia*, when a husbände died, his wiues, who are alwayes many, did earnestly contend whom her husband best loued in his life time, and was the most woorthiest woman: that she might be slaine vpon her husbandes bodie, and burnt with him: which she, to whom it was adiudged, did ioyfully fulfill: the rest mourning and with lamentable voyces & bitter beating did bring forth the corse vnto buriall: and by this onely way could they be comforted: if that certaine men did bring weapons and money or cattel vnto the roge or funeral fire: and say that they were readie either to compound with the fate of him that lay there, or els to fight with it; but when there was place neither for money nor for fight, then they remained suiters vnto the women. The *Massilians* buried their dead without any lamentatio or beating of themselves: finishing the funerals with a domesticall sacrifice and a feast made vnto their kinfolkes. The *Tauri* in *Scythia* did vse to burie with their kinges suche of their frendes as they best loued in their life time. The *Galles* burned, and did put in the ground their dead folkes, burying with them their bookes of remembzaunces and ordering of their affaires

The burial of  
the Essedones.

The burial of  
a countie in  
Thrace.

The burial of  
the Massili-  
ans.

Vale Max. lib.  
2. cap. 1.

The burial of  
the Tauri.

The burial of  
the Galles.

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The buriall of  
the king of  
Macedon. He-  
rod. lib. 6.

fares and businesses, and also of their debtes : there were some also that would willingly cast them selues into the roges or burial fires of their friends, as though they should by that meanes liue with them together in an other world. When the king of *Lacedemonia* happened to dye, horsemen did carrie newes of his death thorough out all the realme : and women went about the citie, making a great noyse with ringing of brasen pots and basens. And while this was a doing : of euery house there must one man and one woman be defiled with mourning, or else a great fine was set vpon their heads. But at the funerals, they vsed the same order that the *Barbarians* of *Asia* did at the burials of their kings. For there must be at the funerals out of euery region of *Lacedemonia*, all that were of aliaunce vnto him. Of whom, and also of bondmen, and the *Lacedemonians* them selues, after there were many thousandes assembled together : then both men and women pricked and pinched their foreheades without feare, and vsed an vnmeasurable howling : affirming euery last king to be the best. But that king which dyed in the warres, after they had made a very liuely Image of him, did they carrie to be buried, laying him vpon a bed gorgeously trimmed. At his interring, proclamation was made, that no Judges nor Magistrates shoulde sit, and that there shoulde be continuall mourning, but for priuate men they might mourne but eleuen dayes. But I thinke this buriall was common vnto all the *Greeks*, to burne their bodies: and putting the ashes into a pot or stone to burie it in the ground, setting vpon the graue a tumb. *Seruius*, although *Celsus* doth reprehend him for it, thinks that the vsage of burning deade bodies was begunne by *Hercules*, who burnt *Argirus* the sonne of *Lycimnius*, bringing his bones with him vnto *Lycimnius*, that he might performe the promise which he had made vnto him: that he would

The buriall of  
the Greekes.

Who began  
burning of  
the deade.

woulde bring him home his sonne againe. And vpon the eleuenth of the *Aeneidos*, he sayth: that *Heracitus*, who would haue that all things consist of fire, holdes, that all bodics ought to be resolued into fire: but *Thales*, who affirmes all things to be bred of moysture, sayes, that bodies ought to be couered in the earth, that they may be resolued by moysture. And on the thirde that the *Egyptians*, men skilfull in all wisdome, doe conserue their corses, being seasoned (soz sayes *Mela*, they keepe the deade, being medicined by art at home in their houses) that the soule may long time continue and remaine obnoxious and bound vnto the body: that he may not soone passe into an other body: the *Romanes* do contrarie, soz they burne the bodics, that the soule may incontinently retorne into generalitie, that is to wit, into her nature. *Herodotus* wrytes in his thirde booke, that the *Egyptians* & *Persians* think it not lawfull to burne the dead. For the *Persians* doe holde the fire for a God: and it is not meete and conuenient to offer a deade mans carcasse vnto a God. But the *Egyptians* be perswaded, that the fire is a certaine living beaſt, which doth consume and deuour all that ever it can get: but when it hath eaten and absumed all, that then both it, and also all those things which it hath deuoured, do dye together: therefore the *Egyptians* haue decreed neyther to burne folkes, noz yet to cast them vnto beaſtes, which many other nations did: but to season them, that they maye not be consumed by woymes. But to retorne againe vnto the *Greekes*, *Homer* thus describeth the manner of their buriall, when he writeth howe *Patroclus* was buried. They made a mightie pile of wood an hundredth foote highe, vpon the which they layde the deade body, pouring into the fire gallons of oyle and heny, and threwe in also sheepe and oren (alwayes provided that they were euen) out of whome they had befoze taken

The opinions of *Heracitus* and *Thales* of buriall.

Why the *Egyptians* preſerued the dead bodies.

Why the *Greekes* burne the bodies.

Why the *Persians*, and *Egyptians* wold not burn their deade.

The funeralls of the *Greekes*



## Byshops Blossoms.

The funerals  
of a capteine  
slaine,

The sumptu-  
ous charges of  
funerals.

The Romane  
funerals.

the caules, and talowe, and layde vpon the coorse: and when the carkass with all these geare were burnt, and the wood spent, they did put the fire quite out with black wine, and gathered vp all the bones and ashes, whiche being put into a cup of gold, and wadded in two foldes of talowe, they digged a graue, in which they layde the cup, throwing still earth vpon it, vntill they had made a great hillocke: wherevpon they did set a tumb. If that a noble man were slaine in the warres, they vsed to kyll and burne with him for an infernall sacrifice to appease his spirite, certeine of the enimies prisoners. So both *Achylles* sacrifice twelue *Troians* vnto *Patroclus*: and *Aeneas* as many *Rutillians* vnto *Pallas*: and *Alexander* vnto *Ephestion*, (although he dyed of sicknesse) all the *Cusses* that were aboue 14. yeares: whiche in olde time to haue bene also vsed in *Italie*, doth appeare by *Servius* vpon the tenth of the *Aeneidos*: where he hath these wordes: *Inferia* be the sacrifices which are payde vnto hell. Andeade it was the manner in olde time, for prisoners to be slaine vpon the sepulchres of valiaunt men: but afterward whē that seemed to be ouer cruel, it was thought good that sword players should fight before the sepulchres, who thereof were called *Bustiary*, of *bus* buries or buriall fires. The *Greekes* also vsed at burials to hold great feastes, playes, and all sorts of games, as *Achylles* doth in *Homer*, at the buriall of *Patroclus*: and *Aeneas* in *Virgil*, at the twelue monthes mynd of his father. Whereof arose those incredible charges of funerals, that *Alexander* bestowed 10000. talents, that is, 1875000. l. vpon the funerals of *Ephestion*: and *Isidorus* a *Romane*, willed by testament his heire to bestowe vpon his funerallcs 11. thousand sesterities, which amounts to aboue 87937. for the ryotous *Romanes* followed all the rites of the *Greekes* in their funerals: burning the body, and laying the bones in a pot or stone in the ground, and setting there,

thereupon a tumbe, and holding of magnificent feastes, games, stage playes, and all such other pastimes, *C. Curio* his mar-  
*rio*, who sayes *Plinie*, had no goodes to put into the Cen- uellous Thea-  
 sozs booke, but onely the disoord of *Pompey* and *Cesar*, did tics. 36. 15.  
 at the funeralles of his father make two mightie The-  
 atres of wood, the one set close vnto the other, eyther of  
 them hanging by one vice: so that in the soene one they  
 stode backe to backe, that the players in the one shoulde  
 not with their noyse hinder the other, but soudenly with  
 all the people sitting vpon them, were they turned round  
 about, so that the one stode right ouer against the other:  
 and at the last their hozns (for they were made in forme  
 of a newe moone) ioyned close together, and made an  
 amphitheatre round, whereupon fought sword players.  
 But bicause I spake a little befoze of the great charges  
 bestowed vpon the funeralles of *Ephestion*, I thinke it  
 not vnpleasant to rehearse out of *Diodorus Siculus*, some  
 what of the sumptuous manner of them. All the cap-  
 teines and friendes of the kinges (sayes he) seeking to  
 fcede his humour, and to followe his affection, caused  
 Images to be made of yuoze, golde, and other pretious  
 stufte. But *Alexander* him selfe gathered together a  
 great number of Architects, and the excellentest work-  
 men to adoyne his funeralles. And first of all did he cast  
 downe ten furlongs of the wals of *Babylon*, & all y<sup>e</sup> byicks  
 being gathered together, caused he to be carried away,  
 y<sup>e</sup> the ground might be leuel to build y<sup>e</sup> roge or funerall  
 fire vpon: y<sup>e</sup> which he erected foure square, enery side be-  
 ing one furlong long: y<sup>e</sup> rest of y<sup>e</sup> plot he diuided into 30.  
 edifices, y<sup>e</sup> which were built w<sup>th</sup> stozies borded w<sup>th</sup> palme  
 tree: at y<sup>e</sup> lowest part were set 240. bakes of quinquere-  
 mes or galleies with fve ranckes of oares of golde, and  
 vpon enery one of them, as it were vpon the stemme of  
 a galley stode two archers two cubites high, resting on  
 their knes: in the middes stode fve statues in armour,  
 of fve cubites high: and all the places betwene them

The funerals  
 of Ephestion.

D. ii.

were

## Byshops Blossoms.

were couered with drawne courtaines of purple. On the second storie were fiftene lampes whose fete were inclosed with crowns of gold. In the top or highest storie, where the fire should be put and kindled, were Eagles portrayed, spreading abroade their winges, and looking downe vpon the dragons, that stode beneath staring vpe vpon them. The third storie was filled ful of a mightie number of wild beasts wrought for that purpose. The fourth had the sight of the *Centaures* made in golde. The fifth had Bulles, and Lyons of golde: first a Bull and then a Lyon, and so stil in like order. Aboue all this was the highest storie hanged round about with the weapons of the *Macedons*, and also of all the *Barbarians*, bothe to shewe the valloꝝ of the *Macedons* and also to signifie what nations they had conquered. When vpon the toppe of al did there stand holotw *Pyramides*, in whom were hidden certaine men that sang the fune- rall *Denia* or song. The height of the whole work was esteemed to be 130. cubites. And when that the capitaine, the souldiers, the embassadours and the inhabitants did to the uttermost of their power helpe to furnishe and adorne the pompe, there was bestowed aboue 12000. talents, that is, 572500. And after the rate and proportion of this magnificence were all other things celebrated in the funerals, and buriall with surpassing bravery. And last of al were men commanded to sacrifice vnto him as vnto a God present. To furnish the funerals off so rare a beloued, *Alexander* gaue commandement vnto all the cities nere to helpe and garnish the pompe by all meanes, and with al things that they could possibly. He also gaue commandement to al the cities of *Asia* that they should put out the fire which was kept in the Temples, and called the holy fire: the which thing was neuer used to be done among the *Persians* but at y death of their king. In this place also, although some what out



of order, will I set downe out of *Thucydides*: the publike obsequies the which the *Atheniens* kept for their countrymen that were slain in the *Peloponnesian* wars, following the auncient manner of their countrie. About dayes before the buriall was there made a great tabernacle: within the which were laide the bones of them, y<sup>e</sup> were dead, that their parents & friends might lay upon them, what they thought good. Afterward every kinage or tribe of the towne had a great cofin or cophin of cypresse, into the which they did put the bones of al them of that tribe which were dead, and carried it in a chariot to the vsuall place of buriall. And after all the cofers, was there carried in an other chariot, a great bedd ready made, & garnished, without any body lying thereon, the which represented these deadmen whose bodies could not be found. These chariots were conducted and accompanied by all sortes of people, citizens or other (those y<sup>e</sup> would go) vnto the sepulchre: where the wiues & parents of the deceased wept bitterly, and made great lamentation. Then did they lay all the cofers or cophins in a publike sepulchre, or monument made for y<sup>e</sup> purpose, in y<sup>e</sup> fairest suburbe of the cite the which sepulchre is called *Ceramicus*, where in they buried but it is all those that died in the warres, except it were they that were slaine at the battel of *Marathon*. In memorie of whose singular yowelle, they had builded a particular sepulchre to be vnto as the selfe same place. And after the bodies were buried the usage was, y<sup>e</sup> some notable personage of the cite both for knowledge & honour should make an Oration vnto the people in y<sup>e</sup> praise of the persons departed: the which being ended every body departed home. But for to make the oration at that time was the ballad and elegant *Pellicanus* printed. And now to passe vnto the *Laurel*, the faine in *Plinius*, that was not of seruicing them at the first for to burne y<sup>e</sup> dead bodies, but to lay them in y<sup>e</sup> earth: but after

The funerals of the Athenians slaine in the field.

And so the  
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And so the  
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the

Why the Romans burned the dead.

## Byshops Blossoms.

terwards when that they understood, y<sup>e</sup> those which were  
 ouerwhelmed by warres, farre from home, were often-  
 times taken vp, an ordinaunce was made, y<sup>e</sup> all should  
 be burnt: & yet they kept the auncient rite diuersly: for  
 they do report that none of the house of the *Cornelijs* were  
 burnt befoze *Sylla* the Dictator, who feared lest he him-  
 selfe should be taken vp and handled after his death, as  
 he in his life time had dealt with *Marinus* his dead bo-  
 dy. Learned *Valuterranus* doth holde, that after the time  
 of the *Antonines*, (of whome *Heliogabalus* was the last)  
 they burnt no cozses at *Rome*. And befoze that time I  
 read in *Tacitus*, that when *Nero* had slaine in his madde  
 mode his wife *Poppaea*, he burnt not her body, but stuf-  
 fing it full of odours, after the manner of fozeigne kings,  
 buried it in the sepulchres of the *Iulij*: but the solemne  
 accustomed funerals were kept. Furthermoze laying of  
 the dead bodie in the earth, doth *Cicero* truly thinke to  
 be the most ancient kinde of burial (for the *Patriarches*  
 were so buried:) wherunto *Xenophon* also seemeth to asse-  
 making *Cyrus* to will his sonne to lay him neither in  
 gold, silver, noz in any thing else: but only to restore him  
 vnto the earth. This also was common bothe vnto the  
*Greekes* and *Romanes* to burie the dead with great lamē-  
 tations, and teares, without which, saies *Seruius*, they  
 thought that they were not orderly & duely buried: wher-  
 of proceeds that complaint of *Drances* against *Turnus*:  
 I we, an vnbelwept multitude, may be slaine in the fildes:  
 for the which cause they bled to hire women to weepe &  
 houle at burials: wherof *Chrysostome* doth make men-  
 tion in many places, & *Horace* also toucheth in his booke  
*De Arte Poetica*. *Chrysostome* in his 69 sermon vnto the  
 people of *Antioche*, blameth in them the tearing of their  
 haires, the baring of their armes, the dissipating of their  
 eyes, and the wearing of blacke apparell, and vpon the  
 first vnto the *Philippians* scratching of their faces: & he  
 rebu-

Rites of buri-  
 al common to  
 many coun-  
 tries.

In Epistolam  
 ad Cor. 8. 12.  
 In Math. 32.  
 & in cap. ad  
 Cor. 1. Ser. 13.

bened. 1. 1. 1.

rebueth their immoderate and vnderdetent mourning so  
 sharply, that he thzeatneth to excommunicate them which  
 would not ceasse to vse it. And not without good cause.  
 For by *Bellonius* his report it is vsed among the *Greekes* P. Bello in  
obseru. even at this day: that when one is dead, all the women  
 of the towne or hamlet wil assemble together even at y  
 hard moorning, and there continue vntil night, making  
 a very piteous howling, and wofully tearing their hairs  
 renting their faces, and thumping their bzeastes. And  
 that their pauses (as the musicians terme them) may  
 be the better vnderstode, they hyze a woman that hath  
 a good wide and a cleare throte, to leade the song, whom  
 all they follow, singing al the actes and life of the decea-  
 sed euen from his natiuitie. But the auncient *Germanes* Tacit. de  
mori Ger.  
The burial of  
the Germanes  
 did some wipe drie their teares, & leaue off their lamen-  
 tations: but remained somewhat longer in sorrow, and  
 sadnesse. It was also permitted onely vnto the women  
 to mourne, and vnto the men no more but to haue them  
 in memozie. There was no ambition of funerals amōg  
 them: this only was obserued: that the bodies of famous  
 men were burnt with certaine wooddes: neither did they  
 make high the pile of the funeral fire, either with gar-  
 ments, or odor, as did the *Romanes*, but euery man had  
 onely his armour and weapons caste into the fire with  
 him, & some of them their horses; the graue was raised  
 up with green turfes, they despising & abhorring y pain-  
 full and laboursome honour of tumbes, & monumentes,  
 as heauy and grieuous vnto the deceased. But I read in  
*Curtius* y *Alexander* in his great mourning for *Ephestion* The manner  
of the Persian  
mourning.  
 commanded the manes of al the horses & mules in the  
 campe to be shorne, y pinnacles of al y cities nere about  
 to be beate down, & neither pipes nor other instruments  
 of musick to be vsed for a time in the campe. *Herodotus*  
 writeth in his ninth booke, that it was the manner of  
 the *Persians*, when that their king, or any of consanguini-  
 tie or familiaritie with him died, to poule themselves,  
 and



## Byshops Blossoms.

The maner & habites of the Roman mourning.

A merrie tale of Sabinus.

The maner of mourning of the Romanes and diuers barbarous nations for the death of Germanicus.

In 6. Ae. Romanic rites at burials.

and to share the manes of their horses, and other beastes  
 either for burthen or the saddle. But the vsage of the  
*Romanes* was quite contrarie, for they in all kinde of  
 mourning and sorrow, did let their head & beard grow  
 long; whereof came y<sup>e</sup> merrie iest of *Sabinus*: who being  
 offered by the *Cretes*, because they sawe the *Proconsul*  
*Appius* singularly to fauour him, to beare the chiefest  
 office among them: which officer must weare his beard  
 and the haire of his heade long, thanked them heartily  
 for their good willes, but he would none of it: for he had  
 bozne it twice already at *Rome*, for he had bene twice  
 accused of notozious crimes. But to shawe their beards  
 in mourning, maye seme to haue bene a fashion in  
*France*, yea of late yeares, for in *Frosard*, the Earle of  
*Forx* shaueth his beard for the death of his sonne. *Pozes-*  
*ouer*, *Suetonius* reporteth in the life of *Caligula*, that whē  
 the *Romanes* hearde of the death of the noble *Germani-*  
*cus*, they battered their temples with stones, they threwe  
 downe the altars of their Goddes, some did hurle their  
 household Gods into the fireates, and finally, other did  
 cast away their children lately bozne. Also the *War-*  
*barians* that had either forreigne or ciuil warres, as in  
 a common beauintie consented to truce. Some of the  
 kings shaued their beards, and the heads of their wiues  
 for a token of supprime mourning. The king of the  
*Parthians* commanded a *segestianū*: which is to abstain  
 from hunting, & setting at meate together: like vnto the  
*Romane institium*: whiche *Caligula* commanded to  
 be kept so straightly for the death of his sister *Drusilla*,  
 that during the time it lasted, no man vppon paine of  
 death might laugh, weep, or sleep, yea with his parents,  
 his wife, or children: or *sequester*, this I finde in *Seranus*,  
 that men at the first did vse to burie the deade at home  
 at their houses: and y<sup>e</sup> dead y<sup>e</sup> it was permitted the *La-*  
*cedemonians* to burie within their citie, yea, and to set vp  
 a monument along of the way.

tumbes and monuments about the temple: but afterwarde, the Romanes were mostly buried in *Appia Via* without the citie: and *Vulpian* rehearseth an Edict of *Adrian* the Emperour, that no man vpon paine of fourtie aurei (which I take to be twentie poundes) shoulde burie any man within the citie, with a penaltie also on the officers that suffered it: yet I reade in *Plutarche*, that it was graunted vnto noble and famous captiues, and their posteritie to be buried in the *Romane forum* or market place: but the *Romane Emperours* were well neare all buried in *Mars* his fielde, where they were made Goddes. Furthermore, this I note out of *Appian*, that the greatest cause, that the rich men did alledge against the lawe for diuision of landes among the people, was: bycause they sayde, it was a wicked thing for to haue the sepulchres of their auncestours to passe vnto strangers: albeit *Pomponius* the lawyer both hold, that the Owners of lands vpon whom they haue builded sepulchres, haue right to resort vnto, and visite the after that the landes be alienated. Moreover (sayes *Seneca*) it was the maner among the auncient Romanes, that where soeuer a man dyed, he was brought home vnto his owne house, or of his kinsfolkes, and there kept seuen dayes, and the eight burnt, so he were aboue thre yeares olde, and the ninth buried: whereof the playes that were kept in the honour of the deade, were called *Ludi nouenfiles*. Every day of these seuen was the bodie annoynted with pretious oynments, and washed with hote water, and called vnto with a lowde voyce, to see if he would come vnto him selfe againe: for many had returned to life in the middes of their burning, & could by no means be saued. After this was he carried forth vpon a highe bed with his fete forwarde, to be burned, the people following (although afterwarde in the time of *Hierome* they went befoze) with torches, tapers, & candles,

In. 5. Aeneid.

Virg. Aenei. 12.  
Pers. Satyr. 3.  
Alex. Aphrod.  
in Proble.

## Byshops Blossoms.

bles, and trumpets sounding, & pipes and other musical instruments playing, & also many boughes of Cypres were bozne before y<sup>e</sup> bære, the which were stiked down rounde about the fire, bicause (sayes Varro) the people which stode about, should not be annoyed w<sup>th</sup> the smel of the burning of the coꝝps: the people continued there, answering vnto the wæping, wordes, gestures, & doings of the *Pæfica* or leader of the lamentations, vntil that at the length, y<sup>e</sup> last word was pronounced *ilicet*, ye may be gone if ye list. *Polybius* wryteth, that when a noble man died in *Rome*, they carried the coꝝse vnto a place in the citie, where orations were vsed to be made vnto y<sup>e</sup> people, called the *Kostræ*: where his son, or else some other of his kin, did make an oration in his praise, & of his noble actes: & then they buryed him, & then did set vp his Image in the noblest parte of his house, & built about it litle chappels of wood. Wnt when any notable man died, there rode round about the coꝝse, diuers men y<sup>e</sup> seemed very like vnto him in stature & other points, who ware apparell, if he had ben Consul, or General of an armie, guarded about w<sup>th</sup> purple, if he had ben Censoꝝ, of cleane purple, but if he had triumphed, interwouen with gold. Thus rode they in their chariots, & the bundels of rods, the ares, & other ensignes belonging vnto the office, that he had bozne in his life time, were bozne before thē: but whē they came vnto the *Kostræ*, they did al set down in their seates of yuoꝝis, & thē was done as you haue heard before. Furthermoꝝe *Plinie* affirmes, that it was the vsage thꝛoughout the whole worlde, to burne at burials great heapes & pyles of odoꝝs, wheras they offered them vp vnto the Gods but by crunts. This also was cōmon vnto the *Athenians*, foꝝ the nerte of kin to make an oration, in praise of the dead person at his buriall. I read in *Valerius Maximus*, that it was first ordeined at *Athens* by *Pericles*, but *Plutarche* in y<sup>e</sup> life of *Publiola*, affirms it to haue come frō *Solon*, to whom I do rather assent: but

Hist. lib. 5.

Lib. 8. cap. 18.



afterward it was enacted, y<sup>e</sup> it should not be lawfull to make an oration in y<sup>e</sup> praise of the dead, but only at burials made by y<sup>e</sup> publike weale, noz for every man to pronounce it: but such an one, as was by publike authoritie appointed ther vnto. But y<sup>e</sup> first that was praised at Rome, was *Iunius Brutus* the first consul, & that by *Publicola* his college: & it was also permitted vnto women in y<sup>e</sup> time of *Camillus*, bicause they gave their iuels to make a cup for *Apollo*, y<sup>e</sup> which should be sent vnto *Delphos*. But this was peculiar vnto y<sup>e</sup> Romanes, to canonize their good emperours after their death for gods, y<sup>e</sup> manner of y<sup>e</sup> which consecration & funerals, is thus described by *Herodian*. When the emperour is departed out of this life, there is in al the whole citie as it were a certaine mourning mixed w<sup>th</sup> festiual celebritie, for they burie the dead body, after the rite of their country, w<sup>th</sup> sumptuous burial. But they make an image very like to y<sup>e</sup> emperour deceased, which they lay forth at y<sup>e</sup> porch or comming in of the court, vpon a very great & high bed, couered with clothes of gold: & the image doth lye pale like vnto a sicke man. But about the bed on both sides set there a great part of the day, on the left side all the Senate, apparelled in blacke, but on y<sup>e</sup> right, matrones honourable for the dignitie of their husbands or parents: none of them wearing any gold, ouch, or tablet, but being clothed in straight short white garments, seeme to be women in great heauinesse. This do they continually the space of seuen dayes, the Physicians repaying euery day vnto y<sup>e</sup> dead man, & looking vpon the image, as it were the sicke emperour, telling daily, that he waxeth worse and worse. Afterwarde, when he hath seemed to haue changed life for death, the noblest of the yong gentlemē and the very floure of the orders of the Senatozs and hoysmen, take vp the bed vpon their shoulders, and bare it along the Sacred waye (a streete so called) into the olde *forum*.

The funeralles and deification of the Roman Emperours.

## Byshops Blossoms.

where the *Romane* magistrates had vsed to giue vpp  
their authoritie and offices. But on both sides of the *For*  
*um* stepps or grices were built like vnto staires vpon  
the whiche was on the one side a greate companie of  
the children of the mosse noble men, and senatours, and  
on the other of noble women, which did sing hymnes and  
*Poems* made with solenne and lamentable verse and  
note in the honour of the Emperour departed: which be-  
ing ended, they tooke vp the bedde againe, and carried it  
out of the citie into *Mars* his fielde, where in the broad-  
dest place of the fielde there was a skaffolde set vp foure  
square with equall sides, built of nothing else but mightie  
timber, in the forme of a tabernacle. Within it was  
a wal all filled full of drie stiches, hircs, spay and all o-  
ther thinges, that wil quickly take fire: but without, it  
is adozned with hangings of purple, and golde, & with  
Images of *Iuozie*, and diuers kinds of pictures and  
paintinges. But vnder it was there another lesse Ta-  
bernacle set, but in forme and garnishing very like vnto  
the first, with gates & doores standing wide open. And so  
also a third and a fourth, euer alwaies lesser, & lesser and  
so other beneath them vntill you come vnto the lowest  
which was the least of all. You may liken the forme of  
this building vnto those towres, that stande ouer ha-  
uens, who by shewing of fire in the night doe direct the  
shippes into safe rodes, the *Greekes* do vulgarly cal them  
*Pharos*, and we towres seruing to such vles, as lanterne  
towers. When the bed being carried vp into the seconde  
Tabernacle, they get together spices, perfumes of all  
kinds, fruites, hearbes, and all swete smelling iuyces,  
and powred them downe by heapes. For there was nei-  
ther nation, nor citie, nor man, excellig in any honour  
or dignitie, but every one of them did arie one vpon a-  
nother, giue those their last gyfts vnto the honour of the  
Prince. Nowe when they had made a mightie great  
heape

heape of odoziferous thinges; and all the whole place was filled full of them: all the whole order of the hoyses men rode round about the edifice, making their hoyses to tread that solemne kinde of daunce, which the *Lacedemonians* did vse to exercise armed, called *Pyrrhica*. Chariotes also were drawen round about it, who were guided by men clothed in purple, bearing the persons of all the *Romane* captiues, and of al their famous Princes. After all these solemnities were celebrated, the Inceps of the Empire took a fire brand, and thrust it into the Tabernacle. Then all the multitude on all partes did thicke and threfolde put to fire and incontinently al the whole edifice being filled full of that drie stufte, and those odoziferous thinges, burned with a mightie fire. Anon, from the lowest & left Tabernacle was an Eagle let go, who flying out at the topp of a building, together with the fire, it was belaued did carrie the Emperours soule into heauen. And then euer after that time was the Emperours woodshipped with the other Gods. But the funerals and buriall of *Augustus* is thus set forth by *Dion*. There was a bed or baire made of golde and iaspie adozned with clothes of purple interwoven with golde. In the lowest parte thereof lay the dead body, inclosed in a chest, but his image of ware in triumphall robes was laide aboue to be seene of all men. This did the nominated Consuls carie: an other was of golde carried out of the senate house, & the third in a triumphall chariot. Behinde them were bozte the Images of his grandfather and kinsmen dead, (except of *Julius Caesar* who was enrolled among the half Gods) and of all other men that euer had been famous in Rome for their actes; beginning at *Romulus*: among whome was also an Image of *Pompey* the great, and of the nations whiche he had subdued, set forth in their proper apparell and habite; and after them, all his noble actes, conquests,

The funerals  
of Augustus.



## Byshops Blossoms.

conquestes, and victories. The hearse being set downe at the *Rostre*, *Drusus* his adopted sonne read an Oration in writing: but at *Rostre Julia*, by the decre of the senate, *Tyberius* had an eloquent speche vnto the people in his praise: whiche beeing ended, they that brought the hearse thither, did take it vpp, and bare it out at the triumphal gate. There attended on the corse the Senate, the horsemen with their wiues, the *Pretorian* souldiers of the guard, and almoste all men that were then at *Rome*. After that his body was laid vpon the roge of pyle of wood, which should burne it, first of al the priests went rounde about it, after them the horsemen, then the legionario, and also the other souldiers, and lastly they which had had any charge of custodie, throwing vpon him all the rewardes that euer they had receiued of him for their noble actes in the warres. After this the *Centurions* or petie capteines, taking firebrandes did set on fire the roge: which being consumed, an Eagle was let to go, who flying out of the roge, did as they woulde say, carie *Augustus* soule into heauen. When all these thinges were done, the rest departed: but his wife *Livia*, with the chiefest of the horsemen tarrying in that place fve dayes, gathered together his bones, and laide them in a tunbe. The men did not mourne for him many dayes, but the women by decre an whole yeare, as they had done before time for *Brutus*, *Publicola*, and other. Moreover at *Rome* the wiues bled to mourne for their husbandes tenn moneths in white: within the whiche time if that they married, *Numa* made a lawe that they shoulde offer vpp a colwe with calfe: but afterwarde it was enacted that they shoulde be reputed infamous.

Plu. in vita

Numa.

Pomp.

The funeral of  
the Iewes.

But nowe leauing the Romanes, I do finde that the Iewes bled to annoynt their dead all ouer with precious ointments, and then wrapping them in a sheete full of sweete odours lay them in a sepulchre or graue, as

wæ

we reade that *Ioseph of Arimathea* buried our Saviour's bodie, embaulming it with a mixture of Aloe and myrrha of an hundred weight. *Iosephus* in his first booke of the warres of the Jewes telleth this of the burying of *Herodes*.

All the hearsees were garnished, and set with golde and precious stones: but the bedde it selfe was spotted with purple: the bodie also was covered with purple. But a Diademe was sette on his head, but ouer it a crowne of golde and a scepter at his right hand, and aboute the bed attended his children with his kinsfolkes. Moreover the garde, and the bande of the Tetrarchie, the *Germanes*, and the *Galate*, went all befoze in battell aray and furniture. But the rest of the souldiours did decently folowe armed the capteines and chiefe of their orders. But five hundred bondemen and libertes carried odors. The bodie was with this pompe carried two hundred farlonges to *Herodian*, where it was buried. Hee was mourned for seven dayes: for the usage of the countrie would allowe no longer, whiche is agreeable vnto that saying of the Sonne of *Syrach*: the mourning for a dead man is seven dayes. Yet I reade no certaine time appointed by the lawe, and also I finde that the *Israelites* mourned for *Moses* thirtie dayes & for *Aaron* other 30. But why we doe not reade that *Iosue* was mourned for, as wel as *Moses* and *Aaron*, *Ierome* in his consolation vnto *Paula* for the death of *Blesilla*, affirmes the cause to be, for that *Aaron* and *Moses* presignified the time befoze the comming of *Christ*: but *Iosue* figured *Christ* and the time after. In the which Epistle also he doth report that the Jewes in his time did vse at the death of their frendes to go barefooted, and tumbled in Ashes, to lye on hayze clothe: and least that any thing should want vnto superstition, by a lewde rite of the *Pharisees*, the first meate y they did eate was lentilles.

The funerals  
of king He-  
rode.

Further-

## Byshops Blossoms.

2. Reg. 1. 13. 9.  
E. 10. 22.  
Ezech. 24  
Mich. 1  
Iob. 1. 2.

Tob. 4. Pro.  
13. Her. 16.

Num. 6  
Leui. 21.

Of tumbes.

Furthermoze, these rites I note out of the sacred Scrip-  
tures, to be vsed by y<sup>e</sup> Jewes in their solcmm mournings  
to rent their clothes, to go barefooted: ye sometimes all  
their bodie half bare, to lye prostrate on the ground, and  
vpon haire clothe, to shauē their heads, and beardes, and  
cast dust and ashes on their heades, to sit in ashes, to co-  
uer their face with a whode, to apparel them selues in  
haire cloth, ye to cut the bzaines of their fleshe: whiche  
thing although I finde sozbidden in *Leuit. 19.* yet this to  
be commonly vsed among the Jewes may we proba-  
bly gather by the sixteenth of *Jeremie*: and *Ierome* vppon  
that place doth affirme, that diuerse Jewes still vsed it  
in his time. I finde also that they vsed to go a gossiping,  
as we do now we terme it, vnto them that mourned: car-  
rying with them breade and wine, and making them  
good cheare. This also is woꝛthie to be remembꝛed,  
that the *Nazarenes* might not be present at the funerals  
no not of their parentes, brothers, noꝛ sisters, & the high  
Priest, only of his parentes, children, brothers & sisters,  
so she were a virgin, but at no buriall else, no not of the  
Prince: and yet was it not lawfull foꝛ him to passe by  
a dead bodie, and leaue it vnburied: foꝛ the lawe com-  
maunded the Jewes to burie their enimies. And  
thus muche of the Jewish funerals. But this was com-  
mon vnto all ciuil nations to erect vpo the graue name-  
ly of noblemen, & Princes, a tumb: but they began to  
be so sumptuous at *Athens*, that the citie was foꝛced to  
make a lawe, that no man shoulde bulde other tumb,  
then suche an one, as tenne woꝛkemen could make in  
thre dayes: vpon the whiche neither might there be a-  
ny Image of *Mercurius*, which they called *Hermes*. Also  
*Demetrius Phalerenus* prohibited by statute any piller to  
be set vp vppon any graue, aboue thre cubites high: oꝛ  
any table, but pillers were not set vpon the graues of  
none, but very noble and famous men: wherby was  
signi-



signified that they did exceede other men, which now we a-  
dages (sayes *Plinie*) is done by Arches, a new inuention.  
It was not lawfull at *Lacedemonia* to ingraue any mā's  
or womans name on a tumb, but only of them whiche  
had valiantly dyed in the warres. *Plutarche* in the  
lines of the fenne *Rhetoricians*, writeth: that there  
was ingrauen in *Isocrates* his sepulchre, a Kamine of The tumb of  
Isocrates.  
thirtie cubites, wherein was a Hyphen of seuen cubites,  
for a mysticall signification, and also neare vnto it a  
table, which had the *Doctes*, and his scholmaisters, a-  
mong whome was also *Gorgias*, beholding an Astrono-  
micall sphere, and *Isocrates* standing by him. *Augu-  
stus* in his life time, built for him selfe in *Mars* his field,  
a tumb of wonderfull workmanship, with twelue  
dores, in memorie of the twelue Sages, and an obe-  
lisce, wherein was ingrauen the interpretation of the  
nature of things, out of the philosophie of the *Egypti-  
ans*. Vnto the which obelisce, *August* added an other  
maruellous good vse, that was, to finde out by it the  
shadows of the Sunne, the length of the dayes and  
nights. He added moreouer vnto his tumb a porti-  
cus or walking place of a thousand fote long, and gar-  
dens of pleasure, with wonderfull, beautifull, and god-  
ly grones, yet coulde not the sumptuousnesse thereof  
cause it to continue fve hundred yeares, for *Theodorite* De cur bre.  
affect. lib. 8.  
affirmes, that in his time it was not to be seene: this  
tumb he called *Mausoleum*, by the name of a famous  
tumb built in *Syria*, by *Quene Artemisia* for her hus-  
band *Mausolus*, & accounted among one of the wonders  
of the world. The which monument was from the  
South to the North, sixtie three fote, but shorter in the  
frontes. The whole compasse of it about, was 411. fote,  
and 25. cubites highe, inuironed round with 36. pillars.  
The east part was ingrauen and cut by *Scopas*, & south  
by *Timotheus*, & north by *Bryxaxis*, & west by *Leochares*.

The tumb of  
Augustus.

The tumb of  
king Mausolus.

## Byshops Blossoms.

Befoze they had finished it, the Quene dyed, yet they departed not befoze it was done, iudging that it would be a monument of their glozy and cunning: and at this day (sayes *Plinie*) the handes contend, and no man can iudge which pcece is best wzought. There came vnto them also y<sup>e</sup> fift woꝝkeman, foꝝ a *Pyramis* dꝛawing it selfe in, stil lesse and lesse with *xxiiij. sayes*, like vnto a steeple being built vpon the vnder side wall, the whiche they called *Pteron*, doth make it equall with the rest of y<sup>e</sup> woꝝke. Upon the very top of all, is there a chariot dꝛawen with foure hoꝝes of marble, whiche *Pythis* made: the whiche being fye scoꝝe fote highe, dothe inclose the whole woꝝke.

The tumbꝛ of  
the king of  
*Mien*.

I reade in *Paulus Venetus*, of a sumptuous tumbꝛ made by a king of *Mien*, whiche countrie is now under the great *Cham*, which was couered all ouer with plates of gold and siluer, and at the heade of it, a *Pyramis* of marble, 70. fote high, and as thicke, on the toppe whereof was a sphere: all the whole *pyramis* oꝝ sphere was couered with plates of golde, a finger thicke, so that a man coulde see nothing but golde. The sphere had a great number of belles hanging on it, whiche when the winde blew, did ring. Such an other like *pyramis* was there also erected at the feet, which was couered al ouer with plates of siluer. We haue heard befoze of the tumbꝛ of *Porsena*, and also of the labyꝛinthꝛs, and *pyramides* were the tumbꝛs of their builders. Yet I can not moderate my selfe, but that I must needes relate vnto you out of *Diodorus Siculus* (who sawe it) the tumbꝛ of *Symandus* king of *Egypt*. At the coming in thereof, was there a poꝝche oꝝ gate, built of speckle stone, the lengthe whereof was two acres, and the height 45. cubites. After this was there a square roome set round with pillers of square stone, euery side of it conteyning foure acres. In it foꝝ pillers were there set by beaſtes (made of one  
stone

The tumbꝛ of  
king *Symandi*  
us.

stone a péece) of sixtene cubites, built after the auncient fourme. The rofe aboue was made of stones two paces bzoade, and garnished with diuers blewé starres.

Out of this rōme was there an other entrie in, and at that a gate like vnto the first, but with greater stōze of carued woꝝke. At the comming in, were thꝛe mightie statuiés set of one stone a péece, made by *Memnon*.

One of whom he made sitting, with a fōte aboue seven cubites, and did in greatnesse excēde all the statuiés of Egypt.

The other two were as her daughters, lesse then the mother, and came by but to her knees, one standing on the right hande, the other on the left. This péece of woꝝke was not onely woꝝthy to be sene fōꝝ the greatnesse, but also was excellent, fōꝝ the wonderfull arte and nature of the stones: bycause in so mightie a masse and pyle, there was neyther clift noꝝ spot. There was wꝛitten in it, *I am Simandus* the King of Kings, if any man would knowe what maner of man *I* was, and where *I* lye, let him excell one of my woꝝkes. They say, that there was also an other statue of the mother, of twentie cubites, made of one stone, hauing ouer her heade thꝛe Quēnes: to signifie, that she had bene daughter, wife, and mother of a king. After this gate was there an other quadꝛant, moꝝe excellent then the fōꝝmer, with diuers ingrauiings, among the which was the warres kept against the reuolted *Bactrians*, ouer whome the kings sonnes reigned: In this armie whiche he diuided into foure hostes, was there foure hundred thousande fōtmen, and twentie thousande hoꝝsmen.

The first part of the wall did conteine ingrauen the siegē of the citie, on that side where the riuer ranne close by the wall.

S.ij.

After.



## Byshops Blossoms.

Afterward the king encoūtering with a part of his enemies, a Lyon also entering with him the field, and they fighting together, did put the enemies to flight. Some writers say it was a true hystorie, & that the king was wont to vse in fight y<sup>e</sup> help of a lion, y<sup>e</sup> he had brought vp at home. Other, that he woulde by the likenesse of a Lyon, shewe his singular strength of body and mynde. The second wall was cut and ingrauen with prisoners without priuities and bandes, led by the king: whiche was a marke that they were vile in mynde and weake in body.

The thirde side adozned with diuers ingrauinges, and gorgeous pictures, did containe the sacrifices of the kings and his triumph of his conquered enemies. At the middle side of the square roome, lay two mightie statues made of two stones, eyther of them being of seven and twentie cubites: at the which Images, there were three wayes out of the quadzant. Neare vnto these statues, there was a house whiche stode vpon pillars, euery side whereof contained two acres. In it were there set vp statues of wood, not setue in number, representing both them to whiche went to laue, as also the Iudges which should giue sentence. They being thirtie in number, were ingrauen at one part of the wall, and in the middle of them was the chiefe Justice, on whose necke there hanged downe truth: and the Iudge was pictured with his eyes halfe shut, and with a great heap of booke lying about him. These Images did shewe that Iudges ought to be vpight, & y<sup>e</sup> the chiefe Justice ought to looke vpon truth only. After this there was a walking place ful of houses, and in them were diuers kinds of fine fishes, very pleasant in taste prepared. Then was there the king ingrauen, sitting on highe in diuers kinds of colours, offering vnto God gold & siluer, coming out of y<sup>e</sup> mines of gold & siluer, which he p<sup>r</sup>ely received.

There

There was engraued the summe of the whole, beeing reduced into silver: which was thirtie hundred pounds, and two hundred thousand thousandes. Then folowed a sacred librarie, wherein was ingrauen these woordes: the medicine of the soule. In this librarie were the images of all the Gods of Egypt, & also of the king, bearing vnto every one of the Gods, such giftes as were conuenient for them, and moreover shewing that both *Osiris* & the kinges after him, had done very much good vnto the behoufe of mans life, both for their reuerent worshipping of the Gods, & also for their iustice among men. Behind the librarie, stode there a godly house, wherein were twentie sacred beddes of *Iupiter*, and *Iuno*, and also a statue of the king: where also the kings bodie seemed to be buried. Round about this house stood there a great many of oxlings, in whom were there scene pictured many beastes of Egypt, all of them being apt for sacrifices, & all ascending towards the sepulchre. There went round aboute the monument a circle or bande of golde of 365. cubites, & one cubite thick, on the which were described by euerie cubite the days of the yeare, & the risings & goings down of the stars, & what after the obseruations of the Egyptian astrologians they doe signifie: thus much *Diodorus*. But here stayed not the maddenesse of men, but their bodies must be wrapped in silke, which *Ierome* noteth in the life of *Paule* the Heremite, or costly purple: yee they also used saith he to burie in the sepulchers of Princes, and of the nobilitie, golde, and riche ornaments, both for men and women. So we read in *Iosephus*, that *Dauid* was buried with great riches: in so much that 1300. yeares, after *Hircanus* took out of his tumb three thousande talents to deliuer himselfe and the citie from the dangerous siege of *Antiochus Pius*: and many yeares after that, *Herodes* took out another great masse of money. I finde also in *Strabo*, that there was in *Cyrus* his tumb, a lieter of

S. iij.

golde

Great riches  
buried with  
Princes.

Co. in Ieroni.  
cap. 8.

Ioseph. de Ant.  
Iudi. li. 7. ca. 12.

## Byshops Blossoms.

golde, a table with cupps, and a payze of tables of golde, and great store of apparell inconstated with precious stones. In like manner An Dom. 1544. was there found in the tumb of *Marie*, daughter vnto *Stilico*, (whiche *Marie* had bene sent to *Rome* to marrie with the Emperour *Honorius*, but dyed befoze the marriage was solemnized) besides the rich robe which was about her, whiche beeing burnt was there gathered fire and thirtie pounds of golde, a casket of siluer a foote and an halfe long, and twelue fingers bzoade, in the whiche were many small vessels of Chzistal, and of Achates, marueilously faire wrought: also fourtie rings of golde sette with diuerse stones. There was also an emeraude enclosed in golde, whiche was valued at fve hundred ducates, and as it were a cluster of grapes, compacted of emeraudes, and other stones, a great number of rare rings, tablets, bracelettes, and other iewels and ornaments for Ladies: and innumerable precious stones, and a great deale of other magnificent stuffe. Hercof I thinke (for *Polydore Virgil*, who of purpose entreateth of the inuention of thinges, sheweth not, from whom, or whence it came,) proceeded this foolish fashion of latter yeares for the chzistian bishops of the West church to be buried in their pontificalibus, that is, with all suche robes and ornaments as they vsed to weare, when they were consecrated, and the Archebyschop of *Wirtzpurge* hath also a naked sword laide with him. But this is most certaine, that from the beginning all chzistians in all places vsed to burie their deade, whole in the earthe without burning, nor at the first the godlier sorte with suche immoderate mourning and riotous funerals, as did the Gentiles. Yet were there some corrupt chzistians that in immoderate mourning did imitate the Paganes, whom as you haue read befoze, *Chrysostome* sharply takes vp, as he doth in an other place crie out against their

The burial of  
the christians.

In 9. ad Rom.  
serm. 17



their madnesse, who when they died, woulde will suche and so muche gorgeous gære to be bestowed vpon their carcases, as would quite consume all their substance and goodes. Of suche degenerate christians doth holy *Augustine* complaine: who woulde most riotously swill and tipples at the graues of y<sup>e</sup> dead, and exhibite vnto cozses exquisite banquets, and burying them selues vpon the buried depute their raueninges and drunkennesse vnto religion. So in our dayes, the christians that inhabite the citie *Carangora* in *India*, doe vse to feast eight daies together for the dead person, all his kinsfolkes assembling together. But I do thinke that of all the christian nations, only certaine *Tartares* do, not lay the dead body whole in the ground, but vse this sauage fashion, when that their parentes be woꝛne with age, they doe fede them altogether with fatte and talowe, that they may by the soner. But when that they are dead, by this diet, they burne them, and take vp their ashes very diligently, keeping them as some pretious thing: and euery day season their meat therewithal, vntil they be al spent. But the barbarous christians the *Sarmatians* y<sup>e</sup> inhabite about *Cimerius Bosphorus* vse this manner. When one of their Princes dyeth, they make in a faire large feld a great pyle of heape of reedes, whereupon they lay the dead body being bowelled: eight dayes is he visited by his kinsmen, and subiects, and is honoured with diuerse kindes of gyfts. There stand by the pyle two of y<sup>e</sup> princes ancient frænds, resting on their stauces: and on y<sup>e</sup> left hande of the corse a maide with a dart, & a peece of lilke fastened vnto the end of it, wherewithal she dꝛiues away the flies, yea although it be in the winter. But euery right against him, setteth his chiefe or first wife on the bare ground incessantly beholding him, but without teares. Now when the eight dayes be ended, they bring a great coplin, in the which they inclose the dead man w<sup>th</sup> part of the gyfts, and beare him vnto the place where he

Lib. pri. de  
mor. Ecc'e.  
Cath. cap. 34.

Ioan. Macrus  
de Ind. hist. lib  
3. cap 16.

Ioan. Boc. de  
om. gent. mo.  
li. 2. cap. 10

Musc. lib. 4.  
The burial of  
the inhabi-  
tantes of  
Meotis.

## Byshops Blossoms.

is appointed to be buried: and there they set him downe on the ground, casting earth vpon him not onely vntill they haue couered him, but also made a bozough or litle hil or mount, and the greater his power and Dominions were, the greater and higher do they make the hill, or graue. After they haue thus buried him, when it is vpon the time of refection, they make ready an horse garnished with fayre furniture, and leade him vnto the graue of the dead Prince, and inuite and bidd him three times vnto the prepared feast. But when he maketh them no answer, they returne home with the horse, to bring newes vnto the gueskes, that they had received no answer. When it is decreed by them all, that they be exempted from his band and obedience, eating, drinking, and feasting merrily in the honour of the dead prince. The *Linonians*, when they wil burie a dead man do stand round about him, tippling hard, & also inuite & dead man to drinke with them, potwizing his part vpon him: but when they lay him in the graue, they lay by him an arc, meate and drinke, & a litle money for to spend by the way, and speake vnto him thus: farewel, goe into an other world where thou shalt reigne ouer the *Almaines*, as they haue done here ouer thee. This manner of buriall of the *Linonians* hath reduced into my memozie, although somewhat to late, a blage of the *Greekes*, whiche I haue read in *Epiphanius* in *Ancorato*, the which was, to bring meate, and drinke vnto the monumentes of the deade, and to call out vnto them aloud by their names: Wharise vppe againe man, come eate, drinke, and be merrie: but on their dayes called *Pandemes*, they did burne vnto coales their meates, and offer vppe their wines, bringing thereby no good at all vnto the dead, and also hurting themselves.

But (sayes *Thenet*) although the *Mahumetanes*, & the *Turkes*, the *Persians*, the *Arabians*, & the *Moores* do dissent in

Musc. li. 3.

The buriall of  
the *Linonians*.

in diuers ceremonies, yet do they all agree in the rites of buri-  
all, and the songe vsed thereat. When that anie Turke dieth they washe his bodie and socke it in a verie cleane white sheete, afterwarde they carie him with his heade forwarde, men bearing men, and women womē, vnto some place wout y<sup>e</sup> citie to be buried, for it is not lawfull to burie anie bodie w<sup>in</sup> a church, no not the greates Turkes them selues: wherefore the *Bassas* do vse to founde greates mosques, and hospitall<sup>e</sup>s, adioyning to whom they do erecte a rounde roome in forme like vnto our pigeon houses, where they be buried. Before the corse go the monkes with candles: but *Thenet* holdes it stilly that they beare no candles no; anie other kinde of lights: the priestes come behinde the beare singing verie mournfully, as also doeth all the people, vntill they come vnto the place of his buriall, eftsones crying out abounde: the greates God that made heauen and earth, and had compassion of his prophetes *Dauid*, *Abraham*, *Mahumeth*, and *Haly*, will also take p<sup>tie</sup> on y<sup>e</sup> soule of this pooze sinner, who hath offended all his life longe. But if that anie of the great officers doe die, as a *Bassa*, a *Beglerbey*, the *Aga* which is capteine of the garde, the *Nassangibassa* who is Lo<sup>rd</sup>e chauncellour or anie suche like, the newes of his death is bzuted euerie where, and the day when hee shal be buried, the whiche doth cause a greates number of people to stande in the streetes to beholde the funeralles. They that beare the corse are of the nearest of his kinne, clothed all in white rusette cloth, but the reste of the mourners haue euerie man a peece of white linnen cloth hanging downe from the toppe of his tubban (whiche is his hatte) vnto his knees. But if he be a greates capteine that hath serued in y<sup>e</sup> warres, one doth lead after the corse a horse, or two, into whose nostrils they do put the powder of a roote, that makes them to

The buriall of  
the turkes ye  
and of all the  
mahumetans.



## Byshops Blossoms.

neeſe and their eyes to water, the which they doe ſay  
the horſe ſheddeth for ſorrowe that he taketh for his  
maiſters death. There do alſo attend on the coyle, ſixe  
or ſeven *Solachers*, they are a kinde of ordinarie ſouldi-  
ours, and euerie one with a certeine number of Jani-  
ſars, and the ſtewarde of his houſe, and certeine Ti-  
mariotes (which be ſeruitours on horſe backe) who  
beare diuers banners, and eſtanders. And beſore the  
coys marcheth a *Mutapharca* (an horſeman of the  
turkiſh garde) who holdes a ſpeare in his hande, vpon  
the ende wherof is bozne y<sup>e</sup> Tulban of y<sup>e</sup> deade man,  
with a taile of an horſe faſtened ther vnto, but if one of  
the children of the greate ſegniour die, the pompe is  
verie magnificent, and the maiſter of the ceremonies  
cauſeth manie ſortes of armes to be bozne beſore the  
coyle by the kinge of herhautes. But to procede in the  
relation of the generall ceremonies: if that he that di-  
eth be a p<sup>o</sup>re man, they uſe to gather money throught  
the ſtreates for the paines of the religious men. The  
friendes of the perſon departed do often reſorte vnto y<sup>e</sup>  
grauē with mourning, and ſet vpon the monumente  
bzeade, fleaſhe, egges, and milke (a nouendiall feaſt af-  
ter the manner of the Ethnickes) the which are eaten  
for the ſoule of the deade, by p<sup>o</sup>re men or birdes of the  
aire, or els emottes: for they do holde that it is a like  
acceptable to God to giue almes vnto brute creatures  
which are in lacke, as it is to men, ſeeing that it is gi-  
uen for the loue of God. There be that do let flie birdes  
which were kept in cages, paying their maſters for the  
and ſome for y<sup>e</sup> loue of God do caſt bzeade into riuers  
for fiſhes, ſaying that they ſhall obtaine moſt ample re-  
warde of God for ſuch pitie thewed towardeſ themſ  
do wante. But the greate lordes of the Turkes, or as  
we do here commonly call them, the greate turkes, lie  
all magnificently intumbed at *Brufa* a citie of *Bithynia*  
in

in manie chappels which do stande rounde aboute the church, euerie pzince hath his candelsticke of golde w a candle burning set vpon his sepulchre, & in the higher parts of the chappels hang there manie lampes alight. Mozeouer, there do continually abide in that place twelue priestes of their religion, who of their greene cappes are called *Talismanlarie*, who do by course incessantly pze in the church both day and night, thze befoze noone, and thze after, thze befoze midnight, and thze after. But when that anie man is sicke amongst the Tartares, and is neere vnto the point of death, they do stick vp befoze the tente wherin he lyeth, a speare w a blacke cloth, that he that goeth by come not in: for no man if he see this signe dare goe in, yea, though he be called. But after that he is departed this life, all his householde assembles together, and priuily carries the corse out of the tent into some place chosen befoze, and digging there a hole depe and broad enough, they set vp ouer it a little tent, and furnish a table with dishes of meate, and setting the dead bodie verie preci- ously apparrelled vnto y table, they ouerwhelme them altogether w earth. There is also buried with him, one beaste for burden, and one horse trapped. But the mightier sorte choose in their life time one of their ser- nautes, whome beeing burned with their marke, they cause to be buried with them: and y for this cause, that they may vse them in an other woꝛlde. After this his friends take an other horse, & kill him & eate vp y fleshe, but the skinne being stuffed full of haye, and solwed vp againe, do they sette vpon foure postes ouer y sepulchre for a signe of a deade man. The bones doe the women burne for to cleanse the soule. But the men of greate power do an other thinge w the skin or hyde: they cutte it in verie narrowe thonges, and measure with them so much ground aboute y graue, as they wil compasse:

Ioan. Boc. lib.  
2. cap. 12.

## Byshops Blossoms.

The burial of  
the greate  
Cham.

The burial of  
the kinges of  
the Moores  
Hist. lib. 3.3.

The burial in  
Tangute.

for they do beleeue that the deade man shall haue so muche lande assigned him in an other worlde, as his friends haue measured out for him with this hide. The thirtieth day they ende their mourning. But the Emperour of the *Tartars*, the great *Chame*, must be buried in the mountein *Altay*, yea and thither is he caried although he die an hundred dayes iourney from thence. All the men, the horses, yea if they be worth neuer so muche, that they meete withal as they carrie the Emperour to the place of buriall, do they kill, and bidde them go into the other worlde, to do seruice vnto the greate *Cham*, for they do thinke that they shall stande him in vse there. In like maner both *Iouius* write that all the lordes and princes of the *Moores* and *Numidians*, dwell they neuer so farre off, are all buried at the citie of *Caruenna* thre dayes iourney fro *Tunes*: because they be perswaded that their soules whose bones lie in the mosse auncient sacred temple of that citie, are most effectually commended vnto God for to obtaine the felicitie of the heauenly life, as they whiche are mosse purely purged and clesed by the exquisite ceremonies and prayers of the reuerende college of holie priestes, of y church. In *Tangute* a prouince vnder the great *Cham*, they vse to burne the bodie of the deade, as also do almost al the nations of the East: yet some do reserue the bodie certeine dayes, some seuen dayes, & other while a moneth, & often times sixe moneths, making at home a coffen for him, y words therof being ioyned together so close that no stinke can bzeath out of it. And euerie day whilest the coorse is in the house, do they at dinner time prepare and furnishe a table besides the coorse, where vpon they set wine and meates, letting them stande there the space of an houre: for they do thinke that the soule of the deade man doth take and feede of the thinges whiche are set vpon the table. In the citie  
of



of *Tarnasseri*, in the newe founde *Caste Indies*, they also burne their deade, and put their ashes in vessels of clay, which are seasoned with saltepeter, or nitrum, the vessels beeing filled with the ashes in the grounde do they set vp at home in their owne houses. When they burne them, they cast into the fire all kindes of sweete odozs, as Aloe, *franckincense*, *Myrrh*, *Storax*, *Cozall*, *Saunders*, and innumerable sortes of such odoziferous trees, the trumpets blowing, & the pipers playing heauenlike: but fiftene dayes after the death of her husband, the wife which suruiueth biddeth all her kinsfolkes vnto a feast: and adourned with all her iewels goeth vnto the place, where her husband was burnt: where a hole or pitte is digged of greate deapth and able to receiue a woman which they hange rounde aboute with blacke clothe, and the pitte burneth verie feruently beeing filled full of odoziferous woodes: & after that the guests haue ended their feast, the widdowe eateth greate store of *Betola*, whereby her wittes are somewhat taken from her. Nowe a greate number of pipers stande rounde about the pitte, apparelled like vnto diuels, and the woman like one somewhat frantike goeth to and fro, hopping & skipping, as though she daunced, & at y length when al the ceremonies be finished, she throweth her self downe headlong into y burning pitt, euen as though she therby should be receiued immediatly into heauen. And vnlesse the widdowe will doe thus after the death of her husband, she is noted with wondrous insamie, & is a mocking stocke vnto all the whole region, as one that loued not her husbando. This fashio[n] do none keepe, but the noble men and the chiefe of the citie, wherefoze they say the king is mostly present at such a pompe. The wyld people of *America*, as soone as euer the soule is departed out of the bodie, laye the deade bodie in the earth, in

The burial of  
the Tarnasse-  
rens

## Byshops Blossoms.

The burial of  
the wilde men  
of America.  
Theuct.

that place where the diseased person did lacke greatest pleasure in his life time : thinking that they cannot lay him in a moze notable and honourable place , then in the earth that bringeth forth so manie good fruits and other riches profitable and needefull for mannes use. If that an householder happen to die , his wiues and his nearest kinfolk , and friendes , wil make a merueilous mourning , not for the space of thre or foure dayes , but of foure or five monethes : but the greatest lamentation is foure or five of the firste dayes : you shal heare them make such a noise and harmonie , as if a sorte of cattes and dogges were together : ye shal see as well men , as women , some laide on their beddes sorrowfull , other sitting with their bare buttockes on the ground embracing one an other , & saying in their language , our father , or friende , was so good a man , he was so stronge and mightie , he laboured so well , and dressed our gardens , he caught beastes , foules , & fishes for our sustenance : alas he is deade , wee shal see him no moze , but after that we be dead with our friendes , in the countries where the pages ( they be their priestes and prophets ) say they haue seene them , with manie such like wordes , the which they will tenne thousand times repeate daye and night continually , for the space of foure or five dayes , neuer ceasing to lamente. The childre of the deceased a moneth after their mourning , will desire their friendes vnto a feast , or solemnitie , helde in the honour of the deade man , & there will they all assemble together painted with diuers colours , and bedecked with feathers , and other brauerie according vnto the fashion of their countrie , vsinge a thousande ceremonies , pastimes , daunces , playes , and pipinge on flutes made of the bones of the legges , and armes of the flaine enemies , and play also on other instruments , which are in vse amongst them. But the auncient sort  
cease

## Byshops Blossoms. 76

cease not to tipple all the day longe without eating one morsell of meate, and they be serued by the wiues and kinswomen of the deceased.

In the Ile of *Cephale*, when one is deade, they burie him in the courte of his house, vntill that his fleshe bee consumed, and when this is done, they take vpper the bones, and marke them, that they may afterwarde knowe whose they were, and then laye them on the table, vnder a cloth of blacke fustion, whither one doth bzing bzeade, and fleshe baked, as an offeringe or sacrifice made for the deade, whome they do praye to haue them in remembraunce. The principall effecte of their prayers is to desire him to be fauourable and good vnto their kinge: to make him prosperous in all his affaires, and so to destroy and confounde his enemies that he may keepe the Islands in peace, reste, and securitie. These prayers are made by the chiefe of euerie house, all the reste that be there beinge silente, & clothed in white. But when this prayer is done, they all rise vp, & wash their faces & handes, and then sit laughing and singing of the prayse of the deade person, and euerie one with his householde, eateth vp those thinges that were offered. When one dieth in the Ile of *Heremites*, and specially one of the *Heremites*, or priestes, all the women of the towne or village, assemble together in the deade mans house, who is put into the barke of a tree, in the middes of the house.

Theuer.  
The burial in  
the Isle Cephale

The burial in  
the Isle of  
Heremites.  
Theuer.

Aboute the corse, they make with ropes, whiche are all couered with barkes of trees, as it were a tente, the whiche they couer all ouer with greene boughes of diuers trees, and in the middes thereof they make a place finely trimmed with hearbes, & in forme like vnto a pavilion.

Under these greene boughes, and within the tent,

do



## Byshops Blossms.

do the moſte honourable and honeſt women aſſemble, all clothed in blacke, hauing euerie one of them a ſanne made of palme leaues: the reſt of the women & the parentes of the deade, are in the houſe, weeping and ſighing: then one of the womē that is of greateſt eſtimation, aduanceth her ſelfe, and cutts off the haire of the deade man, during the which time his wiſe remaineth all diſmall, and weeping bitterly ouer the coꝛſe of her huſband ofte kiſſing his mouth, handes, and feete. But whē y al the haire be ſhoꝛne off, this weeping wiſe raſeth vp her ſelfe, and falles to ſinging with a countenance as merie and laughing, as it was befoze monſtrouſly ſadde. Theſe things beeing done, they put into a veſſel of purcellane, toherin is fire, Myrrhe, frankincenſe, Storax and other ſuche odoꝛiferous things, perfuming therewith both the bodie and the houſe: in the which ſoy and perfuming they continue ſine oꝛ ſixe dayes: after which terme expired, they do annoynt the bodie with camphoꝛe, a certeine time, which beeing ended, they incloſe him in a coſine, the which is nayled with wodden pinnes, and after wardes lay him in the grounde in ſome place where no bodie dwelleth. But when the king is departed out of life, the greateſt and moſte honourable men of the realme aſſemble to celebrate the obſequies, and haueing apparelled & clothed the bodie verie honourably and reuerendly, they cutte off the heades, oꝛ ſnatche certeine greate perſonages of the chiefe of the men of warre, oꝛ the beſt of the ſouldiours, oꝛ ſome merchauntes of the retinue, and certeine of the kinges beſt hozles, to the ende they may wayte vpon the kinge in the other woꝛlde: and when they do pute them to death, they do ſay: Goe in y name of our Goddes, to ſerue our kinge in our paradise, euen as ye haue attended on him in this woꝛlde: and as ye haue bene faithfull vnto him here beneth in the earth,

earth, so also that ye be in the gloie of our Gods. Those that be flaine, be nothing sozie o; dismaide therfoze, but take their death in very good part, laughing & reioycing no lesse then they doe among vs, that goe vnto a marriage. When one dieth in *Siam* a countrie of *India*, beyond *Ganges*, his frendes and kinsmen, so; to honour him, do take his body, and carrie it into the middes of a fiede: where they do d;ne into the ground two postes of wood, & lay a third vpon the: vnto this crosse post do they fasten a chaine with two hokes: in whom they do lay the dead man, and make a great fire vnder him: and as long as the body roseth, his children and kinsfolks stand round about the fire: weeping, howling, and sighing: bothe as pitifully, & also as loude as they can so; their liues. But when y the body is well roasted, they take out their goblets, and fill them with their kinde of wine, and o;dinarie d;inke, made of rice and sugar: and euery one also d;aweth his knife, and beginnes to cutte off the fleshe of the man: the which they do eate, and d;inke of their goblettes: and yet they ceasse not to sigh and lament. And the first that beginneth to eate of the dead mans fleshe is the person that is nearest of his kin: neither do they departe out of the place, befoze that they haue eaten al the fleshe vnto the very bones: the whiche they doe burne: a rite v;sed by all the *D;ient*. And they do say, that it is impossible to giue vnto their frændes a moze honourable tumber, and where he shalbe better, then their owne bodies, who loue him best, and are also of equal dignity, vnto his person. In the citie of *Fesse* in *Aphrica* they vse to bury the dead men, in a common fiede without the towne, setting vpon the graue a great stone, made of the fashion of a triangle. But notable men, and of great reputation haue at the head a table of marble, and another at their fete, in whom are saine ingrauen proper verses, in comfozt of hard and vnhappie chances passed.

Bell Forest.

The burial of  
the kingdome  
of Fesse.  
Sanseuino.

U.

And

## Byshops Blossoms.

And a litle beneath the name of him that lieth there, and the name of the house he was off, with the day & yeare of his death. There is also wout the towne vpon a hil, a palace, where are sene the tumbes of the kinges made of marble, with fine and wittie epitaphes ingrauen in them, and the tumbes are garnished with suche surpassing workmanshippe, and beautified with the finest colours of the woꝛlde, so that it woulde make a man asstonied to beholde the excellencie of them. At *Ormus* in the *Arabian* gulfe vseth the wife of the deceased man, once in a day foꝛ the space of foure monethes, to make a pittifull solemne weeping and howling: and sometime to hyze an other woman to do it foꝛ her. The like manner saies *Bel Forest*, the authoꝛ hereof, haue I sene in *Perri-gord*, a *Prrouince* of *Fraunce*, among the peasaunts.

### The fifteenth Chapter.

The confuse and causelesse feare of man, and particularly of the Romanes three times, of *Augustus Caesar*, of the Greekes at *Patras*, *Philocrene*, and *Trapezonda*, of the league called the comon wealth in *Fraunce*, before *Paris*, of the Emperials at *Villa Francha*, of *Pyfander*, of one that died with the sight of *Hercules*, of *Artemon* of *Saint Vallier* of *Cassander*, at the sight of *Alexanders* Image, and other.



And this is enough, ye and I feare me too too much touching mans care foꝛ his burying. Which holfulness doeth the confuse feare of man muche augment, which *Plinie*, rightly putteth, as a miserie of man, and truly affirmeth that no liuing thing hath greater. Vercof came the proverbe among the *Greeks* & *Latines*, a *Vanitie* chance: whereby they signifie a soudaine, vaine, and causelesse tumult of mens hartes, and it is so called, because that the *Ethnickes* did thinke, that the God *Pan* did send into men



men such souden terrours, and conseruations of minde,  
making them like madde men, so impotent and vnsai-  
ed: that for the time they be not only void of reason, but  
also of common sense. Such vaine feares, according to  
the prouerbe, often happen in warrs, many in *Alexan-*  
*der* the great his bolage, and twise vnto the *Saracenes* in  
that famous expedition of *Godfrey de Bolloigne*, whiche  
chaunces be of suche force, that the famous Poet *P, r, d, a-*  
*rus* holdeth that it ought not to be accounted a reproche,  
and dishonoz, if that the sonnes of the Gods, or the most  
baliant men, flie out of the fiele in suche tumultes. I  
read in *Liue*, that *Clandio Sulpicio*, and *Emilio Ceritano*  
*Cons.* there arose suche a feare one night in the citie of  
*Rome*, that alarum was cried throughout all the whole  
cittie, & such a tumult was raised, as though euery street  
had bene full of the enimies: But when it wared day,  
there appeared authour neither of the noise, or yet of the  
feare. And in his thirde decade he telleth, that when the  
*Fragellans* had brought newes that *Hanibal* dwelue nere  
vnto the citie: all the Citizens fell into a marueilous  
feare, and the women running out of their houses, swa-  
ped the Temples of the Goddes, and the sacred altars  
with the haire of their head, and on their knees hol-  
ding vppre their handes to heauen, besought the Gods  
with aboundant teares, & loude voyces, that they wold  
keepe the citie and people of *Rome* in safetie. But after  
that he was come, and incamped within thre miles of  
the citie, he approached almoste to the harde walles with  
a chosen band of two thousand horse, to biewe the citie:  
with whom *Fulius*, one of the Consuls skirmished: & in  
the mids of the fight one thousand & two hundzeth *Nun-*  
*dians*, which had reuolted frō *Hanibal*, vnto the *Romans*, &  
were at y houre on the *Auentine* hil: were commanded  
to march frō thence, into a part of the citie called *Exqui-*  
*lia*, so the running apace from the hil into y plain,

A vaine feare  
of the Ro-  
mans.

## Byshops Blossoms.

The degenerate feare of Augustus and the Romanes.

seemed vnto them which were ignozant of the counsell, to be their enimies: and thereof did such tumult arise, in the whole citie, and such a feare and trembling: that if *Hanibal* had not incamped him selfe so neere vnto the citie, that they could not flie, but into the lappes of the enimie, the dismayed multitude had quite forsaken the citie. *Pea Augustus*, whom all the world stode in dreade of, was put into such a feare with the newes of the overthrow and slaughter of *Q. Varus*, with thre legions, in *Germanie* by the *Cherusi*: that although they were many hundreth miles off, and the monstrous *Alpes* betwene them, and the losse were nothing in comparison of his great power, yet as in almoste a desperate state he commaunded straight watche and warde to be kept, that no tumult should arise within the citie: he also prolonged vnto the gouernours of the prouinces the time of their charge, that they might be kept in obedience by men of skil, and suche as had bene vsed vnto them: he bowed great playes vnto *Iupiter Optimus Maximus*, if that of his wanted godnesse, he woulde chaunge the publike weale into a better state. The people also following their prince, were so afraide, that they made their wils, and conueyed away their goddes, as though there had surely bene but one way with them: and yet the *Germanes* neuer did set forth on foote towards *Italie*. This people which conquered all nations, were so affrighted with this one discomfiture: that they would not go into *Germanie* vnto *Tyberius* aide, who with great felicitie warred there: so that the Emperour was forced to confiscate the goddes of them, as the lot fell vpon them, & to note them with ignominie: but when that neither would serue to reuoke the courages of the cowards, but that many refused to go, he put them to death: that assured death might make them to winne doubtfull victorie.

Also

Also I reade in *Gregoras*, that when *Iohn* the brother  
 vnto *Michael Paleologus* the Emperour of *Constantino-*  
*ple*, besieged with a mightie armie, the despote of *Thessa-*  
*lie* in the strong castle of *Patras*, whither he had driuen  
 him: the Despote being almost in despaire, howe to get  
 him selfe and his out of this present perill, attempted  
 this way, the whiche yet he durst not to communicate  
 vnto any man in the world; it was so desperate. In a  
 very darke night, he did let downe him selfe from the  
 wall by a rope, and priuily went thzough the campe of  
 the Emperials (for other way had he none) in clothes all  
 so twayne and ragged, crying and gaping, with a loude  
 and boystrous voyce, and with words halfe barbarous,  
 and clownish, as though he had sought a horse which he  
 had lost, the souldiers laughing and flouting of him, as  
 some poze lob of the countrie. By this meanes he es-  
 caping them, came into *Attica*, where vppon promise of  
 much money, and the marriage of his faire daughter, he  
 obtained of the Duke fine hundred souldiers, with  
 whome he marched towarde *Patros*: where he founde  
 many of the Emperialles abroad in the fieldes, taking  
 their pleasure, of whome some he did take, other of pur-  
 pose, hoping that which in deede happened, he coursed in-  
 to the campe. By his souden and vnlooked for com-  
 ming, arose there such a tumult in the campe, they ima-  
 gining some mightie power had come vnto the Des-  
 potes ayde, that befoze he could come vnto the muniti-  
 ons, the Emperials were all fled, some one way, some  
 an other, leauing all the carriages and furniture of the  
 campe behinde: baine feare making them to flee, which  
 twentie thousand men could not haue done. And in his  
 first booke wvites he the like. *Andronicus Paleologus* the  
 yonger Emperour of *Constantinople*, went with an army  
 against *Archanes* the great Turke, who invaded his do-  
 minions in *Asia*: and befoze *Philocrene*, a litle towne

The feare of  
 the Greekes  
 before Patras.

The feare of  
 the Greekes at  
 Philocrene.

U.ij.

not



## Byshops Blossoms.

not farre from *Nicea*, they fought untill that the night parted them, the *Greekes* returning into their fortified campe: but the *Turke*, who by tryall made that day of the prowele of the *Greekes*, thought that they would goe farther vp into the countrie the next day: marched forward that night to take before hande the wayes for passage, leaving yet behinde him neare vnto them, a bande of thre hundredeth hoysmen, to watch what they would doe. The emperour who had bene a little wounded in his side in the fight, went into the towne to haue his wound dyessed. Now the *Greekes* who were ignorant wherfore he went thither, thought that he had bene fled away for feare: then also came this imagination into their bylines, that the *Turke* would be there that night with a mightie armie, and that not one man of them shoulde escape, and see the sunne the next day. Whereupon they that had brought small boates thither (for the towne stode by the water side) went aboard their boates, leaving all their baggage behinde them: other hastning to get into the towne, some of them trode vppon and smouldered an other: some standing one vpon an others shoulders, got into the towne, but other were pulled, and other thrust downe by their fellows, and slaine in the fall. There were some also that in this outrageous feare, dyed as they stode. But in the morning when the sunne was vp, those 300. *Barbarians* beholding that incredible discomfiture of the *Greekes*, and in their campe horses, armour, and weapons, without men, yea, and also the Emperours owne horses, with red saddles, two hundredeth of them took the spoyle, and went away: the other hundredeth came nearer, and with many a shot galled and killed the poore *Greekes* that were left. An other such historie finde I in him, when *Ziger* lay in siege before *Trapezunt*, a poore woman that thought her hempe and flaxe (whiche was all

The feare of  
the *Greekes* at  
*Trapezunt*.

all her wealth) lay not safe enough in a baſtil neare vnto the wall, remoned it thence, and brought it by night into the great caſtle: where by miſaduenture it falling a fire, did alſo ſet on fire the houſe: the chiefe of the citie and the people ſeing the fire, thought that ſome traytors had betrayed the citie: whereupon they all fled out of the towne, ſome by ſea, and ſome by land, leauing the king in the citie alone with about a fiftie men, who yet kept the citie. Pea, this ſoliſh feare makes men to affirme ſtedfaſtly, that they hearde and ſawe that whiche they neuer did. As when the Turke beſieged the mightie rich citie of *Argos*, aſſaulting it on two ſides, they whiche were in the one parte of the citie, immagined that they hearde one ſay, that the towne was taken in the other ſide, wherefoze they all ranne thether, leauing at their owne part an eaſie entrie for the enimie.

The feare of the Greekes at *Argos*.

When that the Dukes of *Berry* and *Britaine*, the Earle of *Charolois*, and the reſt of the league whiche called them ſelues the publike good, or the common wealth, were incamped againſt *Lewes* the eleuenth befoze *Parris*: in the dead time of the night, the watch of the campe hearde the voyce of one that ſayde, that he was ſent by certaine of the citie that ſauoured the confederates, and willed it to be ſhewed vnto them, that the king had determined in the very dawning of the next daye, to aſſault their campe with all his power, being diuided into three battelles or companies: that the watchmen ſhould with all poſſible ſpeede certifie the Dukes, that they were not oppreſſed vnwares. Incontinently all the whole armie is rayſed vp, the ſouldiers commaunded to arme them ſelues. Befoze it was day, all things were in a readineſſe, both to defende the campe, and alſo to fight the battell, and the ſcoutes that were ſente forth when the Sunne was vp, brought newes backe y they had ſene a mightie number of pikes & ſpeare men.

The feare of the Frenching. Paul. Aemyl. Phil. Com.

The

## Byshops Blossoms.

The light was somewhat troubled and not good, by reason of a thick mist, which arose that morning: againe the hoysmen being sent forth, confirme the first newes. Now was the enimie looked for, as though they would euen at that very instant fallie out: but there was not one man in very deede, for the scouters had conceiued a vaine and false sight, both feare, and also the voyce, and mocking vsed in the night, representing vnto their eyes false things for true. At the length when it was farre forth dayes, a clearer light opened the error: and it was merily iested among them, that the thistles with whom the fieldes about the citie are clothed, seemed vnto the fearefull to be pikes and speares. But *Iohn* will match this historie with an other moze ridiculous.

Hi. Ro. lib. 37.  
The feare of  
the Emperials  
at Villa Fran-  
cha.

Anno. 1538. *Charles* the Emperour, *Frauncis* the french, and *Paulus Tertius*, the byshop of Rome, were appointed to meete at *Nicea*, a towne belonging vnto the Duke of *Sauoy*: and during the colloquie there, the Emperour lying at *Villafrancha*, whither *Andrewe Doria* had brought him out of *Hispanie*, one after noone, the idle Courtiers and Mariners walked along the sea side, and on the high hilles, that runne along there, and chaunced to see beaide a farme house built with towers, a great thicke smoke to ascend euer and anon: incontinently the foolish multitude imagined that it was *Barbarossa* the Turks high Admirall, with a great flete traiterously procured to come thether by the french king, to take the Emperour, and the Byshoppe: and with this fearefull newes they came running into the citie. Immediately was there a mightie vproze in all the whole towne, with, Out alas, we be all betrayd, *Barbarossa* is at hande with a mightie name. The tale was so credited, that the valiant and prudent Marques of *Guaſto*, who lay in camp on a hill aboue the citie, with a band of souldiers for the Emperours safeguard, in all haste clapped on his heade  
peace,



peace, caught his target, commaunded all his souldiers, with all speede to be in a readinesse: and with all his power descended downe into the towne vnto the Emperour, appointing euery man where he should stande on the cliffes, and higher places to beate downe with shot and stones, the landing Turkes. *Andrew Dori* also an other *Neptune*, with great tumult, makes the mariners to wey bp their anchores, to turne about their galleyes: and with all speede sendes out foisses, to certeinly espie where their enemies are, and in what number. They went forth, and not one galley or ship could they see: at length they sayled vnto the towred farme house, where this flete was reported to haue bene sene: and there could learne of neuer a ship, but vnderstode that the good husbände that dwelt there, had that day bene making cleane and fanning of his beans in diuers places: the dust of whome flying vp, nolre and then with a space betwene (as ye know, hapneth in making cleane of al corne) was taken not only of the rude multitude, but also of the expert souldiers, and skilful mariners, for to be 36. galleyes, for so many times they had marked the dust to flye vp: and all men trembled and shoke for feare, except only the Emperour him self, (such was his hardy courage) and yet could no man of them al see from the highe houses, and mightie mounteins, in that verie open & broad sea, eyther mast, sayle, or sayle yard. And least I should be tedious, I omit in this place, how that the olde expert capteine *James de Caldora* with greate bypoyse aranged his battels in *Puglia*, against a greate heard of deere, whome he did take for a mightie host of his enemies: and how win fewe yeares after, *Ferdinand* the first king of *Naples*, retyred backe with his whole armie to the walles of *Barletta*, for feare of an hearde of deere, which was supposed by the fearefull, to be a great armie of armed men, & a thousande such like examples.

## Byshops Blossoms.

Pras. in Chili.

The fearfulness  
of Palander.

Of one that di-  
ed with the  
sight of Hercu-  
les.

The fearfulness  
of Artemon.  
Brulonius.

The feare of  
Cassander. Sa-  
belic.

Of this foolish vaine fearefulness of men came the pro-  
uerbe, I thinke among all nations, he is afraide of his  
owne shadowe: and among the Grækes moze fearfull  
the *Pysander*, who was continually afraid that he shuld  
mate with his owne soule, that he dreamed it had for-  
saken him, while he was yet living: and moze feareful  
then he that looked out of the cage: which prouerb arose  
of a man, who being stricken with great terrour of the  
faine of *Hercules*, who men sayd would come that way,  
hid him selfe in a cane: and popping out and in his head  
(as it is y<sup>e</sup> manner of y<sup>e</sup> feareful) to see if he could espy him,  
chanced vnluckily to see him in very dæde passing by:  
wherewithal he was so affrighted, that he dyed present-  
ly. I read also of one *Artemon*, a man so fearefull (if he be  
not to be accounted madde) that as long as he liued, two  
of his seruants did continually holde ouer his heade a  
target of brasse, that nothing should fall betwene vpon  
him: and if he happened to go forth any whether out of  
the doores, he was carried in an hostritter seled ouer, &  
thercof was surnamed *Periphoretes*. And in our dayes,  
*S. Vallier*, Duke of *Valentinois* in *Fraunce*, being con-  
demned to dye, for not disclosing the treason of *Charles*  
the duke of *Barbon*, the king sent him his pardon, at that  
very instant that the executioner was about to strike of  
his head, but the kinges pardon could not saue his life.  
For the vehement feare of death conceiued, brought  
him into a pernicious feuer, the which within few days  
mangle all Physicke, bereft him of life. Whereof came  
the French prouerbe, *La fièvre de Saint Vallier*, The fe-  
uer of *Saint Vallier*, for a strong apprehension. *Cassander*  
did so feare *Alexander* the great, that comming to *Del-*  
*phos* long time after *Alexanders* death to behold the sta-  
tues that were set vp there and chauncing to see one of  
his old prince *Alexander*: with the sight thercof was he  
that had won *Macedonie* and *Greece*, shaken with suche  
feare.

fear, that he could not in long time leaue trembling, & come againe vnto him selfe. In the like agony wil many be with the sight of a toade, other of a snake, as the Gentleman of late yeares that durst not goe by a withed hat bande of white and blacke that laye on the floze, bycause he had thought it had bene an adder: but many are moze foliſhe then *Hy Thomas Moores ape*, whiche fell into an ague, with ſeing vppen a ſcuderi a ſnape putting out her hoznes: for they wil be in a colde ſweate, with the ſight of many meates, and tuiers of a cat, and ſome ſwoone with the ſight of their bloud, or beholding of other letten bloud. It is common, that many men, otherwiſe of good courage and hardineſſe, dare not lie alone for feare of ſpirites, no, nor goe alone in darke places, taking euery thing they ſe, heare, or ſeale, to be a diuell. I haue ſhewed the moze examples of mens conſuſe feare, bycause that the great clearke *Ludonicus Viues* ſeemeth to doubt, whether that *Plinie* hath charged man truly with it or not: wherin I dare ſay *Plinie* hath not helped him, no, nor yet in the nexte, that no liuing thing hath moze extreme rage.

*The ſixteenth Chapter.*

Of the furious rage of man, and ſpecially of Walter Earle of Brene, and Matthias king of Hungarie.

**F**or the proſe hereof, will I only alledge two exāples among ſixe hundzeth, namely, ſeing that daily experience doth continually giue vs a great number, that of them that moued with wzath, and inflamed with yre, doe in that raging ſit many things, which bring them aſſured deſtruction, indeleble diſhoneſtie, and ſorrowfull repentance.

*Walter the Earle of Brene, hauing to wiſe the eldeſt daughter*  
E. 11.

The wzath of  
Walter Earle  
of Brene.



## Byshops Blossoms.

daughter of *Tancredi*, late king of both *Sicyles*, but then prisoner vnto the Emperour : as next heire vnto his father in lawe his kingdome, inuaded *Naples* with onely foure thousande souldiers, and had, what thzough fortunes rare fauour, and his owne pꝛowesse, recovered almost the whole realme : but at the last, he was taken prisoner in a skꝝmishe befoze *Sarno*, by one *Thebald* an *Almaine* : who within thꝛe dayes after he was taken, offered to set him, and also his father in lawe *Tancredi* at libertie, and to restoze him vnto his kingdome which he had lost : so that he woulde confirme vnto him the towncs which he then possessed in the kingdome. *Walter* bewitched with rage, considering nothing at all eyther the recouerie of the kingdome, oꝝ his owne seruile captiuitie, out of the which he might easily rid him selfe: like a madde man answered him : that he trould neuer take at such a stinking scabs hand, eyther that *Thebald* had offered him, oꝝ things much greater. The *Almaine* bring iustly moued to be so currisbly answered by his prisoner, thꝛeatened that he would make him repent thꝛe vilanous trꝛordes of his : whiche as soone as *Walter* had hearde, he fell immediately into such a rage : that renting off the clothes, and rolles with whome his woundes were bound, he cryed out, the fire flying out of his eyes, that he woulde liue no longer, seing that he was come into suche a villaines handes, as woulde deale with him by thꝛeates : and thertwithall like a *Tygre* tare his woundes & bowels with his cruell hands, & neuer after wold either eate meate, oꝝ suffer any thing to be applyed vnto his woundes, & so win a fewe dayes violently dꝛaue his furious soule out of his toꝛmented body : leauing his only daughter destitute of al friends, to be a laughing stocke vnto the woꝛlde : who if she had gotten a modest father, should haue bene *Quene* of the flourishing kingdome of both *Sicyles*.

Neither

Neither could that bulworne of chrestendome *Matthis* king of *Hungarie*, who valiantly euer ouercame *Turkes*, who neuer could be banquished since, ouercome his owne ire: and he that had so often slaine in the fildes so many of his fierce sovreigne foes, was killed at home at his owne table by an inward enimie. For he sitting very merrie at dinner, vpon a *Palme Sunday*, accompanied w<sup>th</sup> honourable *Embassadours* sent frō the *French* king, called for figges: but when it was tolde him, that they were all eaten, he became so angrie, and raging, that he incontinently fell into an *apoplexie*, and neuer spake word afterward, but roaring out like vnto a *Lyon*, died the next day. Was it not, thinke ye now, wisely fained of the *Poets*, that *Prometheus* lacking clay to finishe his man, was forced to make it vp with parts cutte off from other liuing thinges: and among other, did put the heart of a wode and madde *Lion* into mans breast? And truely saide *Cato*, that anger differeth not from madnesse, but onely in this: that it continueth not so long. Wherefore wisely doth *Plutarke* wil men to loke in a glasse, when they be angrie, and to behold themselves well, and then will they be afraide euer afterward to defoyme themselves againe in suche sorte.

Yea, when they shall beholde their fierie eyes, theyr swollen vaines and arteries, their terrible *Lionlike* looke: they will be no lesse afraide of themselves, then was poore *transfomed Io* in *Ouid*, when she behelde her horrible hornes in the water. But how hurtful it is vnto the body doe *Physicians* shewe, who define it to be a setting on fire of the vitall spirites in the hart, whereby it is of nere aliaunce vnto an ague. But that which foloweth this perturbation be long pining consumptions, which infæble the bodie.

The wrath of  
Maubie King  
of Hungarie  
Munster.

Hor. od. 16.  
A wittie deuise of Poets.

Anger a short  
madnesse.

It is good for  
a man to look  
in a glasse,  
when that he  
is angrie.

# Byshops Blossoms.

## The ſeuenticenth Chapter.

Of the great troubles that religion and ſuperſtition do inſlicke into man, of the vnutterable ſorrowe for ſinne, of Dauid, Marie Magdalene, Fabiola, king Edgar, the gryping griefs of a guiltie conſcience, and the vaine imaginations of the Melancholike.



And no man doth doubt, but y these troubles do happē vnto man only: ſo I think no man will denie, but that all whiche haue reaſon doe ſeele the mecleſtation of them. We are willed by the *Apoſtle* to worke our ſaluation in trembling, and feare: & the wiſe man accounted that man happie, which is alwayes fearful: ſo that accordyng vnto ſaint *Paules* counſel good men are very careful that they fall not: & when they be fallen, are hartely heauie, and ſorrowfull therefoze. And as God doth exceed in tender loue towards vs, the kindeſt parentes, and in gentle gouernment the mildeſt Princes: and as the pleaſing of him doth bring vnto vs vnutterable ioyes, and the diſpleaſing of him vnſpeakable paines: ſo doubtleſſe doth the hoſulneſſe of the godly foze to pleaſe him, paſſe all worldly ſtudie, and the torments that teares their hartes, when they haue graueuſly offended him, do ſurmount all dolour conceiued foze any other heauie happe. Whereof *Dauid*, whom neither the perillous perſecution of his maſter, & Prince *Saule*, could diſmay, nor y huge & mēſtrous might of *Goliath*, or many other infinit nūber of armed enemies appaul, neither y ſorrowfull baniſhment, from wife, kinſfelks, & countrie, bring teares from: being admoniſhed of his fault rejoyced foze ſoꝛow of his hart, watered his couch w weeping, did eate aſhes like bread, and mingled his cup w teares. The ſteut king *Edgar*, whoſe power and puiſſance made all his neighbours to quake, being warned of his vnchaſte

Prou. 28.

Dauid.

Edgar.



chaste life, fel down flat at the fete of a beggerly Monk,  
with mightie streames of teares waltering downe his  
cheekes, from the bottome of a heauie hart asking par-  
don of God, broken off with many a scalding sigh, and  
discontinued by infinite sobbes, and leude sighes: yea &  
to make manifest his compunction, he that proudly had  
caused eight kinges subdred by him, to rowe him in a  
boate sitting in his royall robes: now became so lowly,  
that during the space of seuen yeares, he abandoned the  
vse of the kingly crowne: thinking himselfe not worthy  
to weare the ensigne of supream honour and Empire  
ouer the honourable and worshippeful of this flourishing  
Reake, sining y he had debased himselfe by wicked for-  
nication, to be one bodie w a vile Trumpet. From what  
other perpetuall spring came those mightie streames of  
teares, with whom *Marie Magdalene* washed our Sa-  
uiours fete. Who can with wordes, expresse her unmea-  
surable sorrowe, which so at one instant wounding out of  
her al the moisture of her bodie, and turned it into repen-  
tant teares: whom she dyed with the golden lockes of  
her head, which with their beantie, swete smell of pre-  
cious ointmentes, and curious & gorgeous trimming,  
had allured many great men vnto her lewd loue, and  
made them her bestlike bondmen & slaues. Neither if  
*Cicero* his soule were translated into my breast, could I  
with wordes worthily vtter the griping griefes, of that  
noble Romaine Ladie *Fabiola*, who nothing regarding  
the glittering glorie of her honorable auncestours, the  
*Faby*, nor her owne honour, nor yet the shame, & reproch  
whiche it might seeme to be vnto the vntwisse worlde:  
casting off her gownes of silke, her costly calices, her rich  
attire of head, her precious Jewels of golde, pearle, and  
stone, stodd of her owne voluntarie will at y soline frast  
of Casser, bare footed, bare headed, with her tozme gol-  
den lockes hanging downe deformously ouer her shoul-  
ders, & her bodie pined away, and made lothsome w the  
long

*Marie Mag-  
dalene.*

*Fabiola.*

*Iero. de morte  
Fabiola.*

## Byshops Blossoms.

long paines of penitence: clothed in prickinge haire-cloth, befoze a Church porch in that citie, where a great number of her noble pꝛocꝛenitours had rode in their triumphall chariots, richely adoꝛned in their *Picta Toga*, and gyfte of estate: and with her horrible habite, cruel beating, and buffeting of that faire face of hers, whiche had liked one man to well, her dolefull sighes, soꝛrowful sobbinges, flowing teares, she turned the bishoppe, the pꝛiestes and all the whole people vnto compassion, and pꝛayers: neither did this doleful day end her penitence, but that which finished her life. Foꝛ she builded a publike hospitall, the first that euer was erected at *Rome*, into the which were all the poꝛe and lamentable lazars brought cut of all the stꝛetes of mightie *Rome*: in careful pꝛouiding foꝛ whom, as she passed the liberalitie of all bounteous mistresses: so did she in painefull attendance, seruice, & awaiting on them, moze then match y diligence of al good seruants: thinking it not to be sufficient to bee pitifull in purse, vnlesst that shee also were merciful wꝛ hand: yea, she spent al her goods which were inestimable, to haue the y might wꝛ painful toile continually punish her rebelling bodie. Folwe did she daily tyze her tender, and soft shoulders with the bearing of impotent beggers: The strannish necke of that beautifull yong Ladie, which was wont to be adoꝛned with chaines of golde, and pꝛecious stones, was now almost continually beclipsed with the scurvie & scabbie armes of leperous Lazars, leauing behinde on her white skin, the marks of their filthie running soꝛes, and their lothsome cræpers. Her eyes, whom befoze time fine fantasies did wholly seade, now behelde nothing but scalde heads, scurvie handes, faces, and bꝛeastes eaten with cruel cankers, running legges, and rotten bodies, swarming full of mightie magots. Her nose in stæde of her accustomed pꝛecious ointments, *Arabian odours*, and  
Sweete

sweete flowers, had with him but stinkinge blcers,  
and rotten carkasses, and all the filthy excrementes of  
the bodie. The eares who were wont to heare y<sup>e</sup> sweete  
melodie of voyce, and instruments, are now continu-  
ally filled with the horrible grones and grievous gas-  
pes of men labouring for life and fetching the laste  
painefull panges, the lamentable moane of folkes tor-  
mented with incessante paines of the toyntes, and the  
loude cries of pooze wretches burned with hoat scal-  
ding carbuncles, and gnawen with eating blcers. The  
tounge which had bene bled to talke of pleasant mat-  
ters, was now wholly occupied in speaking of lothe-  
some lice, filthy blcers, stinking cozses. The palate which  
befoze coulde taste nothinge, but the pleasantest wines  
and the delicatest meates, now was glad of an olde  
harde dried browne breade cruste, the vilest herbes,  
rootes, and water, that shee by pinching of her owne  
belly might haue wherewithall to buye holosome meates  
and thinges to make good suppinges for the sicke and  
impotent, and to satisfie the hungrie matwes of the  
almoste starued beggers. Those fine fingers, whiche  
whiledome must doe no worke for marring of their  
whitenesse, no scarce weane their riotous purple  
queenes worke, nor solwe fine knacks, now were made  
as harde as hohne, w<sup>ch</sup> scowring of beggers pisse pottes  
and pannes, and were all filthy, and foule, with quif-  
fing out of rotten matter out of mangie legges, and  
busied still in washing of their stinkinge scabie, and  
poysoned cloutes. Finally all her riche robbes, preti-  
ous iewelless & gay geare were sould away to buye the  
naked beggers garmentes to defende them against the  
colde, and shee stripped into her patched peticote, her  
clouted hose, her pegged shoes, and a course kerchiefe  
to trusse in her neglected lockes. But whie stande I so  
longe aboute *Fabiola*, as though her sorowe for sinne  
P.i. were



## Byshops Blossoms.

The tormēt  
of those that  
do despaire of  
Goddess mer-  
cie,

The tormēt  
of a guiltie  
conscience.

There rare, and all the aunciente ecclesiasticall and sa-  
cred histories were not full of the like: as our wicked  
age is verie fruitfull in bringing forth of men who tor-  
mented with the cruell remorse of a conscience cumber-  
ed with the knowledge of innumerable heynous facts  
committed by them, and doubling them with degene-  
rate despaire wickedly conceined of Goddesses mercie,  
whiche surmounteth all his woekes, do wilfully mur-  
der them selues, folishly thinking to ease the pinching  
paines of the soule by seperating it from the bodie, whe-  
as in verie deede they thereby immesurably augmente  
her miserie & tormentes. But besides these piteous pe-  
nitentes, are there an other kinde of sinnesfull men, who  
beeing plunged ouer heade and eares in the myze of  
mischiefes, and sinnes, do contemne their deadly daun-  
ger, and seeme to haue an insensibilitie of their sinnes,  
and perill, finally, are ashamed of nothing so muche as  
to shewe ye any light signe of sorrowe for their horrible  
deepe sinke of sinne: yet can not these lustie blondes es-  
cape the inwarde percinge pynke of a guiltie conscience  
which tormenteth them a thousande folde moze terri-  
blye, then if it were the deadly stinge of a viper, and  
woeketh them moze woe and unrest, then both the  
madde hie the coursed cattell in y<sup>e</sup> raginge dogge dayes.  
These iolly gentlemen tremble & shake at euerie flash  
of lighteninge, and be halfe deade at a clappe of thunder:  
as though they canie not of anie naturall cause, but  
were sente downe from heauen by angred God, pur-  
posely to reuenge their outrages. Not in the day time,  
not in the night, will their vered mindes graunte vnto  
their bodie anye reste. Whe they go vnto their meales,  
no one morsell of meate will go downe their throates,  
fearing as men that had their iawes dried vp with a  
longe wastinge sicknesse, yea, they cast vp their drinke  
like vnto younge children, makinge a sorowe face at  
swarte

sweete Hippocras, as though it were sharpe vineagre, so  
 vnsauourie doth remoꝛse of their sinnes make al things  
 vnto them. But when the time of the night doth ad-  
 boꝛte them to goe vnto their restlesse bedde, they dare  
 not lye alone foꝛ feare that a thousande diuelles woulde  
 carrie them away bodie and soule vnto hell. Nowe af-  
 ter they be tyed with tossing and turning, if they  
 chaunce to happen on a slumber (foꝛ sounde sleape will  
 not the toꝛmenting toꝛche, that burneth without in-  
 termission in their troubled bꝛeastes in anie case graunt  
 them) with what dꝛeadfull dꝛeames meete they, howe  
 starte they, howe hydeously crie they out: If the religio  
 ingendereth suche griefes, what toꝛmentes may we  
 think superstitio bꝛingeth? foꝛ I can not tel how, saith  
 Seneca, vaine thinges do trouble and bere vs farre  
 moꝛe the true: foꝛ the true haue their certeine measure  
 and quantitie, but whatsoeuer commeth of an incer-  
 untie, is deliuered and giuen ouer vnto the coniecture  
 and licence of a fearefull minde, and what that will  
 make of them, may the straunge imaginations of the  
 melancholyke manifestly declare: some steadfastly be-  
 leauinge y they haue eaten venimous serpentis, soe y  
 they haue lost their heads, soe y they haue dꝛouke poꝛ-  
 so, soe y they beare vp al y whole woꝛld, & saynte & saile  
 vnder so heauie a burden, other y they see *Atlas*, whoe  
 the Poetes sayne to stape vp heauen with his shoul-  
 ders, to shynke and giue ouer, and presently readie to  
 lett fall the weightie engine of the heauens on their  
 heades, some that they be earthen vessels and meruel-  
 lously feare breaking, other crie out if they do but see  
 one come into the chamber foꝛ feare he will treade on  
 his nose, some that they haue deadly botches, where as  
 in verie deede there are no such thinges: with 1000 such  
 like vaine feares, al of whome it were as madd a parte  
 foꝛ me to rehearse, as it was & is foꝛ the to imagine.

The tormēt-  
 of superstiti-  
 on.

Trall.  
 Acgineta.

Galen.

Muth. de  
 grand.

Amat. Luce.

# Byshops Blossoms.

## The eighteenth Chapter.

The hoofullnesse of Lewes the eleuenth, Charles the seuenth French kings, of Dionysius, Commodus, and Arisippus, for the prolonging of their lines.

Lewes the eleuenth.



And no lesse madnesse, considering the manifold miseries, the often calamities, the greates mischieses and annoyances whiche happen vnto man in his life, is mans immeasurable desiring of liuing, which *Plinie* assigneth for a proper incommoditie of mankinde. *Lewes* the French kinge, the eleuenth of that name, when he had liued thre score yeares, perceiuinge y he was fallen into a sicknesse which was likely to shorten his time, and also being feared with the sixtieth yeare of his age, because that none of the Capetts had passed that bound which yet could not content him, what wayes wrought he to prolong his lothsome life: to what solemne shrine offered he not greates rich oblations: to what famous house of religion throughout all *France* gave not hee sayre lands, for a great parte of it wrongefully wrong from poore men: which donations because they were so great were reuoked after his death: to what holy man of name in al *Christendome* sent not he y golden gifts: instantly desiring them in their daylie prayers to God to haue a speciall memento for the large increase of his yeares: But amonge all other he fet out of *Calabria* one *Robert* an *Heremite*, a man of all them of his time most renowned for holynesse of life: at whose feete at the first meetinge he fell downe, desiring him with manie a bitter teare to prolonge his life, foolishly hopinge, as the *Heremite* truly tolde him, to obtaine that of a man whiche



whiche God only was able to giue. But yet fearing<sup>e</sup> that he was not surely enoughe defended againste terrible death by spirituall helpe, studiously also soughte for naturall by phisicke, and founde one *Cotterins*, who with large promises of longe life, sedde his folishe humour, as the kinge againe glutted the physicians vn-satiabile desire of golde with giuinge him ten thousande crownes a moneth, yea in fise monethes foure and fiftie thousande, besides manie greate promotions promised if he did reconer his health. Yet could not this rare liberalitie of the kinge, make the physician courteous vnto him, but hee woulde continually handle him berie roughly, & churlisshely, and with despitefull wordes bprayed vnto him, his wrongfull and cruell demeanour towarde diuers of the nobilitie and the counsell: and vled often to tell him that he woulde also handle him so one day. Although this vncourteous and proude dealinge greatly greened the kinge and made him often to complaine of it vnto his familiars: yet durste he in no wise put him away, because y he had constantly affirmed, that the kinge shoulde not liue fise dayes after that he were gone. Which direfull denunciation the kinge abhozred as gate of hell, as the man that in al his whole life coulde not abide to haue it once tolde him, that he must one day die, and would often in his health will his friendes, that when they shoulde see him dangerously sicke, they shoulde in no case put him in minde of death: where as in verie dede he shoulde haue meditated nothinge so much all his life longe: which shoulde haue bene a continual preparing of him self vnto death, where vnto he shoulde most assuredly come at the lasse, and howe soone vncertcine: neither yet during his longe sicknesse stood hee in greater dreade of death by inwarde diseases, then he feared shortening of life by fozeigne foes.

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Wherefore he imprisoned manie noble men of great power, & diuerse faithfull counsellours vpon vaine imagination conceined in his fearefull minde of their inbelittie.

He woulde suffer verie fewe of the nobilitie to come neare vnto the place where he lodged, much lesse come within the castell gate, which was guarded daye and night with foure hundred souldiours, of whom the one halfe were Scottes whome he trusted better then his owne subiectes, commanding them to shoote at all men whiche did appoche neare vnto the castell without licence befoze obteyned. The bottome of the castell dicke caused he to be sticke full of yron pikes, and the bankes with rakes of yron, whose longe teeth he woulde euer and anon commaunde to be whetted, and made sharpe with a file. But this fearefulnesse perhappes he had by inheritance from his father *Charles the seuenth*: who for feare of being poysoned by his rebellious sonne, did sixe dayes forbear all kinde of meate, but when at the lasse through the perswasions of the phisicians, who tolde him if that he continued in this wicked and obstinate purpose, he woulde assuredly lose bothe this life and the life to come, he woulde haue eaten, his strength was so woone with fasting, that hee was not able to swalowe any meate downe, and so by inconsiderate warinesse ranne into that mischiese whiche he had thought to haue aboyded by fearing. But was not their desire of life immeasurable, who hauing liued so longe, that all men hated them, and therefore woulde they haue no societie and companie with men: yet in this unnatural wilfull wildernesse in the middes of populous cities, in this incessante feare, sought by daylie bereauinge of other men of life, to prolonge their hated life: vsinge manie painefull and troublesome meanes to preserve that

Charles the  
seuenth.

that, whiche was vnto them euerie minnte cause of intollerable toymentes: as *Dionysius* the tyrante shewed vnto his flatterer, that commended the stately life of tyrantes, by a verie liuely demonstration, setting him at his table furnished sumptuously with all kinde of delicates, but hanging ouer his heade by a small thzeade, a mightie sword, whiche continually thzeatning fall, thzough continuall feare thereof toke away from this unhappie guest all the ioy of his greate daynties and pompe. *Massinissa* the mightie kinge of *Numidia*, when he had liued foure scoze and tenne yeares, distrusting the faithfullnesse of all men, guarded him selfe with fierce bawlinge bandogges: and yet had he besides his large dominions, manie sonnes, and the assured friendshippe of the *Romaines*, the Lordes of the worlde. *Dionysius* the tyrante intrenched his bedde chamber, as if it had beene a towne standing in the middes of his enemies, with a large and deepe ditch, ouer the whiche wente a drawbridge, whiche he kept vnder locke and keye, but when hee him selfe vsed it. And *Aristippus* the tyrant of *Argos* climed vnto his bedde with his sweete harte by a ladder: the which after they were ascended, and the *Perculleis* of yron opened, they entered the chamber, his minions mother toke away with her: and then did he let downe the *Perculleis*, on the whiche hee layde his restlesse bedde, that he might some heare if that anie man wente aboute to woozke his bodie treason in his vnfounde slumbers. *Dionysius* the tyrante trustinge, no not his owne daughters, after they were growen vp, whome hee had vsed befoze for his barbars, to clippe the hayres of his suspicions heade, nor shane his beards, taught them to burne them off with Rutte Shales. And *Commodus* the Emperour did nott him selfe with blasinge coales.

*Dionysius* the tyrant.

*Massinissa*.

*Dionysius*

*Aristippus*

*Dionysius*.

*Commodus*

Had



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Julius Cæsars  
sentence.

Alexanders  
worthy say-  
ing.

Vitellius and  
Andronicus.

Had it not bene, as *Julius Cæsar* was wonte to say, a thousande times better for them once to haue died the with so great griefe continually to haue feared it. More ouer it woulde fill greate volumes to rehearse all the examles of those, whiche for desire of prolonging their liues a little while, haue by denying of God, and his faith, by betraying of their countrie, their parentes, wiues, childzen, & friendes, corrupted the glorie which their vertues befoze had gotten, and so while they endeouored to lengthen a little this tempozall life, oppresed on all sides with manifolde miseries, losse the euerlasting and the eternall memoze of the amonge men, or rather moze truly wonne euerlasting death in tozmentes of hell, and in reproch and infamie on the earth. They came not of the royall bloude of *Alexander* the greate, who sayes in *Curtius*, that he was bozne of suche a stocke, that he ought not so muche to wishe for longe life, as immoztalitie of name. This noble pynce when that *Penus* had made a longe ozation, for to perswade him to returne homewarde out of *India*, and not to abiecte his victozious armie to be deuoured by y wild beastes, swallowed vp by the mightie riuers of those sarnage countries, & died with in shozte time after, sayd that *Penus* had made too longe an ozation for so fewe dayes liuing, whiche was not worth halfe his painefull speach, But I am almoste ashamed to tel how shamefully *Vitellius*, and *Andronicus Comenus* Emperours of *Rome*, and *Constantinople*, to saue for that present pinche their liues, yelded vnto their enemies to be immediatly after slaine with exquisite tozmentes, after ten thousande bilanies saide and donne vnto them, the one drawne like a dogge thzough the cite of *Rome* by a rope fastened aboute his necke, and halfe naked, the other thzough *Constantinople* set him vpon a mangie Camel, his heade towarde the tayle of the beaste, and

and al the vnmannerly multitude euery where, empty-  
ing all their pispots, and close stoles vpon them both,  
which they must nedes receiue on their faces: bycause  
a swoorde was put vnder their chinnes, to holde vpe  
their hated heads. Vnto these will I adioyne *Papirius*  
*Carbo*, who after that he had bene thise Consul, was Papirius Car-  
bo.  
drawne by the commaundment of the princore boye  
*Pompey*, afterward surnamed the great, with thre chain-  
es like a wilde beast vnto the butchers blocke. But  
when the hastie hangman was about to strike off his  
noble heade: the coward wretch, stayning his honour,  
that he might a little moment prolong his life desired  
stay of execution, vntill that he had discharged his belly  
of burthen: the which he for greedy desire of liuing long,  
was so long in doing, that his head was strucke off, and  
his owne filthy dung became a mate tumb for his de-  
generate body. This dastardly demeanour of his, no  
doubt abating much the enuie of his enemies, which he  
shuld haue incurred by this cruell & vnwonted executiō:  
but now no man thought him to be worthy of life, who  
had sought suche vnworthy wayes to prolong his life,  
for reason would vs to loue life, but not to feare death.

*The nineteenth Chapter.*

The shortnesse of mans life, and by how many casualties it is  
shortned, and of sundrie straunge kindes of death.



Seeing then that man is thus incess-  
santly tormented with infinite dis-  
eases of the body, and no lesse mole-  
sted with the perturbations of the  
mynde, who can blame the *Thraci-  
ans*, or as *Herodotus* calleth them, the  
*Transi*, a people of *Thrace*, saying that  
they

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they had no knowledge of the resurrection, and the blisse which God hath prepared for his elect to enjoy after this life, for weeping and lamenting at the byrth of their children, rehearsing howe many miseries they must abide, but carried them to burying with al mirth, pastimes and dauncing, numbering by from howe many and great calamities and griefes they were withdrawne. *Menander* in *Stobæus* thinketh it to be sufficient, and enough to beare the name of one altogether wretched, and oppressed with miseries, if he be a man: and wittily sayes *Plautus* in *Bacchides*: that it is farre better to haue liued, then to liue. Howe solemne and vulgar an Epitheton vnto man is (wretched) in that flowing fountaine of all knowledge and eloquence *Homer*? for nothing (sayes he) that liueth, that draweth breath, and crepeth along the laynes, is so wretched as is man, and feeles so often and grievous paines. And therfore is it truly sayde of *Plinie*, that if we will iudge and decreë bp rightly, refusing all ambition of Fortune, there is no man happie: yea, and fortune deales with that man very friendly, and makes him a wanton, which can not iustly be called vnhappie. Our felicitie (sayes *Seneca*) is no sound thing and massie, but only an overcasting, and that very thinne, and which is lightly broken by so many violent chaunces, as I haue already shewed, and also by the shortnesse of mans life: which life *Homer* calleth a shadowe: *Pyndarus*, the dreame of a shadowe: *Sophocles* a shadowe, and blast: *Æchylus* a shadowe of smoke, *Lucian* and the common prouerb a bubble that ysleth on the water: of whome some vanish away as sone as ever they rise, some continue a little longer, but all indure a very short time, besides tenne thousand diseases which doe dayly and hourelly, yea, to speake most truly, continually bereaue men of life: do fewer chaunces assault vs: ruines, poisons, shipwracks, warres,

Epi. lib. 7.  
cpl. 11.



warres, earthquakes, lightnings, thunders, falles, and  
 what not? One is choaked with swallowing downe  
 of the stone or graine in a grape, as *Anacreon* the poet,  
 a little haire in a messe of mylke strangled *Fabius* a *Dec* Valer.  
 toz of Rome, *Eschylus* the Poet had his crowne so  
 crackt, that he dyed thereof, with a cockle let fall by an  
 Eagle, who did take his balde scalpe to be a rocke,  
 whereupon she might breake her cockle to come by the  
 fishe. *Q. Amylius* with dashing his foote against a Pli.  
 stone, and *C. Aufidius* against a threshold, *Iouinian* the  
 Emperour with the smoake of coles in his chamber, or Fulg.  
 as other say, with the smell of a chamber newly parget-  
 ted, some with a clap on the cheek given by a gyyle: Hippon.  
 some auoyded their bowels out, at the pynie, as *Arrius*  
 the archheretike, and *Anastasius* the seconde Byshoppe Fulg.  
 of Rome. Some are eaten with milce, as *Hatto* Arch- Munster.  
 byshop of *Mentz*, and *Piaft* Prince of *Poleland*, and  
 some with toades, as in *Wales* *Seisillus Elkerher*, some Ger. Cambr.  
 kylled with lightning, as *Strabo Pompeius*, father vnto in Iun.  
 great *Pompey*, *Carus* and *Anastasius* emperors of Rome:  
 some are slaine in the middelt of their pastimes in hun-  
 ting, as *Aistulphe* king of *Lumbardie* with a boaze, *Ba-*  
*silius* Emperour of *Constantinople* with a stagge, *Fulco*  
 king of *Hierusalem*, by the foundering of his horse in  
 pursuite of an hare, *William Rufus* king of this lande,  
 with the glauncing of an arrowe: *Drusus* the sonne of  
*Claudius Caesar* the Emperour, playing with a peare, Sucton.  
 which he woulde cast by and catch in his mouth, was  
 choaked with it: some dye in the middelt of their vene-  
 rie, as *Tytus Etherius* an horsman of Rome, and *Cor-*  
*nelius Gallus*, who had bene Prefour of the citie: and  
 two horsmen (sayes *Plinie*) in our dayes, in one barlet:  
 and *Cornelius Tacitus* noteth a woman, and *Campofulgo-*  
*so*, *Giachetto Gerena*, a worshopfull man of *Saluzzo*, with  
 his minion.

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And as though that sorowes and griefes did not sufficiently annoy mankind: we reade of many that suddenly died for extreme ioy: as *Diagoras*, and two women in *Aulus Gellius*, *Chilo* the philosopher, and *Sophocles* the famous poet, & *Dionysius* the tyzant in *Plinie*, and *Inuentius Tulu* a Consul in *Valerius*, who also writeth of *Philemon* the poet, was choaked with laughing at his owne iest. Howe innumerable are they whome dayly experience and histories doe teache vs, to haue dyed suddenly of no euident cause, and without all foreseling of paines, some at feastes and pastimes, and some in their beds, of whome *Plinie* reckoneth many examples. Wherefore seeing that suche is the infirmitie of man at his byrthe, and many yeares after, so many sicknesses and diseases, so many molestations, and verations, do continually chaunce vnto him all his life long, & that also is so shor't and vncertaine: is there any man indued with common sense, that will holde that any man can be happie in this worlde and life?

### The twentieth Chapter.

That not great riches and Empires doe make a man happie, the which *Socrates* proued by an excellent similitude, wher-vnto is annexed a golden sentence of *Ageſilaus*.



Nowe then after that I haue declared, that man can not in this life be happie, I will descend vnto my second proposition, that no man hath continued many yeares in so great felicitie, that he neuer felte during that time any cause to complaine of Fortune, with protestation first made, that these great Empires, conquestes, and riches, are not in any wise to be accounted things which do make a man happie: no  
more

more then a scabberd of golde set with pꛑecious stones doth make a good swoꝛde: a riche gowne, a perfitte bodie, a golden collar a swift dogge: because they be things w<sup>o</sup>ut them, and no part of their substance. A very liuely induction whereof makes *Socrates*, with whiche kinde of Argument, did he singularly delight. The magnificent *Nicias* of *Athens*, had a very goodly hoꝛse, whiche when he was ridden thꝛough the stꛑeates, did turne the eyes of all the people to beholde him, and with great acclamations to crie out: yonder goes the noblest hoꝛse of the woꝛlde. When I saꝛwe, sayes *Socrates*, this hoꝛse so generally with one consent, pꛑaised of the whole citie: I stept vnto his kēper, & demaunded of him, what masse of money this so singular a hoꝛse, and so highly commended had? why syꝛ quod the hoꝛse kēper, what money should a hoꝛse haue, he hath not one farthing? why then, sayes *Socrates*, if that an hoꝛse may be an excellent hoꝛse, and perfect in all pointes, whiche belong vnto an hoꝛse, & haue neither money, no noꝛ godes, noꝛ an hoꝛse were neuer the better hoꝛse, if he had great riches: what then should let but that a man may be a good and happie man, w<sup>o</sup>ut all godes? oꝛ what shal he be the perfecter, & more blessed, if he haue innumerable stoꝛe of these fruites, oꝛ rather follies of foꝛtune? Wherfoꝛe that saying of *Agessilaus* king of *Lacedemonia* is woꝛthie to be wꝛitten in letters of golde, oꝛ rather in deēd in all mennes hartes, which he bled vnto one that called, accoꝛding vnto the manner of the woꝛlde then, the king of *Persia* the great king: how sayes *Agessilaus*, is he greater then I am, vnlesse he be moꝛe iust, and moꝛe temperate: iustly measuring the felicitie, and greatnesse of man by the godes of the minde, and not of fickle foꝛtune. But now after this protestation made, I say and wil pꛑoue, that neither these men whiche were, oꝛ would be called by the name

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of



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of Gods, no; no man surnamed & great, or any of them which haue boasted of their felicitie, and finally no other notable conquerour, or sondling of fortune, hath deserved iustly to be accounted happie: but that they often felt the roughnesse of frowning fortunes bitte, and had often admonitions of their miserable mortallitie.

And firste speaking of my Gods, I wil beginne with *Alexander* the great, both for the honour of his antiquitie, and also for the largenesse of his Empire, the surpassing greatnesse of his conquestes, and the rare felicitie in them.

### *The xxi. Chapter.*

A discourse of the brittle blisse of *Alexander* the great.



As it was singular in *Alexander* neuer to besiege citie which he wonne not, neuer to fight battel wherein he vanquished not, neuer to inuade countrie, whiche he conquered not: so I think was it singular vnto him of all kinges to be often wounded, and endaungered of life by his enemies: neuer living long without perill of death. His owne father had nailed him to the wall w<sup>th</sup> a iauelin, if that he had not happely auoided the deadly stroke with swift leaping aside. Euen almost at his first entrie into *Asia* had he been doubtlesse slaine in the first battel with *Darius* his power at *Granike*: if that *Clitus* running vnto his rescue, had not fortunately warded & blowe. And anon after into how great danger of death fell he by bathing himselfe in the river of *Sydnius*, when his enimie *Darius* was euen at hande w<sup>th</sup> a mightie host: the liuely beate was so mortified in all partes of his bodye:

die: that his seruants toke him by the hand, and carried him being senselesse at the extreme point of death. Neither were his paines after ward any lesse, nor his danger seemed to be abated: when he would needs desperately take a medicine whiche should presently vpon a souden ridde him of his sicknesse, being at the first more like to haue bereft him of his life: was he not twice wounded at *Gaza*, and at the first time so sore, that he fainted and fell downe, and was taken vp by his souldiers, and carried into his tent? Howe long time I pray you passed, but that he was like to be murdered by *Dimnus*: vnder colour of whiche conspiracie he put to death, the moste approued captein, that euer serued Prince, *Parmenio*, with his valiant sonne *Philotas*. About the riuer of *Oxus* was he stricken in the legge with an arrow, which being pulled out, the head was left behinde: the anguish whereof was such that he was forced to forsake the fildes, and to be carried on his souldiours backes vnto his tent. He had also suche a blowe in the necke with a stone at the siege of the citie of the *Macedones*, that his sight failing him, he fel downe, and was taken vp senselesse for dead, all the whole host making loude lamentation for him, as though he had surely been slaine. I can not w<sup>th</sup> wordes expresse the agonie he was in, when the *Scythians* went about to destroy his newe citie of *Alexandria* built by him vppon the Riuer of *Tanais*, as *Curtius* saith: or more truely on *Oxus*, or *Ochus*, as *Plutarche* and *Strabo* haue; (and *Ptolomey* maketh mention of *Alexandria* vppon *Oxus*, but not of any by that name vppon *Tanais*.) and to destroy his fortifications on the Riuer side, & to remoue from thence the *Macedons*. When he sawe that he was to enter into a wars, for the which he was not prouided, & his enemies to ride vp and downe in his sight, & he himselfe so grieued with the paine of y<sup>e</sup> wound of his necke, and also through long abstinence, that his  
speache

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spēche failed him, called his frēndes to counsell: to whō he declared that he was not troubled with any feare of his enimies, but with the iniquitie of the time: the *Bactrians* rebelling, and the *Scythians* prouoking him, when he was neither able to stand on the ground, nor strong enough to ride on horsebacke, nor in case to giue aduise, or exhortation vnto his souldiours. Wherefoze in consideration of the doubtfull danger he saw himselfe was apped in: he blamed the Gods, complaining that he was inforced to lye along like a blocke, whose swiftnesse before time none was able to escape. The matter grew so greate: that his owne frēndes belæued that he had counterfeited his sicknesse for feare. And therefore hēe, who thinking himselfe a God, had euer since the overthrow of *Darius* left consultation with the Diuiners, and Propheciers, feare made religious: and them commaunded his southsayers to trie out by sacrifices, what his successe should be. But who can worthily vtter the anguish, sorrow, and grief, that griped him, for the drunken murdering on his ale benche, of *Clitus* his foster brother: an olde souldier of his Father, a valiant Captaine of his, and the sauour of his life, and a selly olde man, yea & for praying of his father: for the which dutie woulde, he shoulde haue commended and rewarded him. He pluckt out the bloudy speare out of the guiltlesse corps, and iustly would haue thrust it into his owne guiltie hart: if the standers by had not lettēd him, and wounding it out of his hande. What done they toke him by the hande and carried him vnto his lodging: where he fell flatte downe vpon the floure, filling all the Court full of the pitifull noise of his howling and lamentation: hēe tare his face with his nayles, and desired such as stood about him, that they woulde not suffer him to liue in suche shame and dishonour. In these complaintes, and requestes was all that night spent. When another toye came



foye came into his head, to aggrauate his gréfe: hee thought that his frændes, being astonied at his cruelty, would not resoꝛt vnto him, and talke familiarly with him, as they were wont to doe: and that then he should liue like vnto a wilde beast in a wildernesse, bothe making other afraide, and being also afraide himselve. He commaunded diligent searche to be made, whither it were the yꝛe of the Gods, that had caused him to commit so heynous an outrage: and nothing so muche as swaged his soꝛowe, sayes *Plutache*, and brake off his wilful refusall of al kinde of nutriment, wherein he had continued thꝛée dayes, shut vp in his chamber, continually lamenting & weeping, as that *Aristander* the chiefe soothsaier affirmed, y<sup>t</sup> this mischance happened, because y<sup>t</sup> yꝛely sacrifices & feastes vnto *Bacchus* were not done, & kept at their due time: manifestly bewraying *Alexanders* weake Godhead, that was not able to resist that drunken God.

And howe nere was this counterfeite **G D D** vnto deathe, anone after his vngodly pꝛactise at a banquet with his flatterers *Hagis*, and *Cleon*, to be adozed of the *Macedons* foꝛ a God: foꝛ if he had not very deuoutly serued his brother *Bacchus* with drincking euē vntil two houres after the dawning was broken, he had lost both life and Godhead by a great conspiracie made by *Hermolaus*, & his felowes. At the first citie of the *Indians* that he assaulted, was he hurt with an arrowe. Afterward at the siege of *Mazace* was he stricken in the thigh with a dart, which he pulled out, & without wꝛapping of the wound, called foꝛ his horse, and lettred not foꝛ all his hurt to giue order foꝛ suche things as he thought expedient. But at the length when by hanging downe of his legge, the bloud dꝛewe vnto the wound, & it warmed colde, whereby his wound began to paine him: then coulde he say, that he was called the Sonne of *Iupiter*,  
Aa. but

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but yet he felt in himself the passions of a diseased bodie: But no peril that euer he suffered, was comparable to that whiche he ranne into thzough his owne desperate nesse, at the siege of the citie of the *Oxidracans*, as hathe *Curtius*, of the *Mellumans*, sayes *Plutarche*, oz as it is in *Iustine*, the *Sicambrians*. 3foz, like a madde man he leaped downe from the walles post alone, into the towne: it being a thousand to one, that he should haue either bene flaine, oz taken alieue er he coulde haue reconered his legges, the walles were so highe: but it happely chaunced, that he fel vpon his fecte, and an olde tre adioynning to the wall wel defended him from being inclosed, and the boughes serued him for a target to keep off the darts and arrowes of many thousands, that fast flocked thither to ende the cruell warres of the whole worlde, by one mischievous mans deathe: and to reuenge so many flourishing nations whiche he had spoiled, and so many free peoples, as he had wrongfully brought into bondage. And at the length one thzew a dart of two cubites long, which a litle aboue his right thighe passed thzough his cosselete: by reason of the whiche wounde he did shed so muche blood, that he was not able to holde his sword, but let it fall out of his hande, as one at the point of death: so that the *Indian* that had strucken him, came to spoyle him, whose hand when *Alexander* felt vpon him: disdain of infamie reuoked his spirit, then passing out of his bodie, and with his sword thrust thzough his vnarmed enimie. But yet so feeble was his strength, that when he endeuoured to lift himselfe vppe with the helpe of a bough of the tre: he straightway fel owne againe vpon his knees.

During whiche time *Pencester*, *Timans*, *Leonatus*, and *Aristonius*, were come vnto him, of whome *Timans* was flaine, and the rest so sore wounded, that they were able to doe nothing: and they had vndoubtedly  
died

died there with their Prince, if that the whole armie being made almoste madde with the rumour, that the king was slaine, had not at that verie instant violently broke into the citie, and deliuered him out of assured peril of death.

Neither was the curing of his wounde lesse dangerous, and greuous, then the wounde it selfe: because that the hookes or barbes of the darte fastened in the fleshe could not be plucked out, but by cutting of the wound wider, whereof insued suche aboundance of bloud, that he fell into a swoone, and stretched out himselfe, as one at the panges of death: in so muche that all his frændes had verily thought, that he had been dead, so long was it er his bloud could be stanchèd.

Thus yē sē howe many and oftentimes this madde man whiche would be accounted a G D D, was made painefully to feele within fewe yeaeres, the griefes of mannes fleshe: the whiche was also, lastly incredible increased by the deathe of his darling *Ephesion*: whome he loued as intirely, and mourned for as immoderately, as euer man did for his frēnde. But when G D D saue that no admonishmentes would serue to kespe him in his duetie, and that the Empire of the whole earthe would not satisfie his insatiable ambition, whiche by falling was alwayes made moze hungrie, but that he would also needes inuade heauen: he did cutte his dayes shorter, then the commune fate of man is, not suffering him to passe the age of thirtie thre yeaeres, and one moneth: and made a small cophin to shewe, howe small a thing in deede he was: who hauing all the Orient, chased that hee was thruste vppe into a narrowe corner, and squished together. If he had followed the counsaile that the *Lacedemonian* king gaue vnto his father *Philippe*, after the fortunat battell of *Choronea*: and had mea-



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lured his shadowe after the ouerthrowe of *Darius*, he should haue found it neither greater, nor longer then it was before: and sometimes he himselfe could finde it. For whe *Nicesias* a flatterer, (the pernicious pestilence of Princes) sawe *Alexander* maruelously troubled with a medicine which he had taken, and saide: what paines must we poore wretched men abide, seeing that ye Gods suffer suche tozments? *Alexander* sternly looking on him said: And what kind of Gods are we? no, I feare we be hated of the Gods. And at an other time when *Anaxander*, a fortunate Philosopher, as *Athenens* termes him, one of the crows that haunted that carrion, traueling with *Alexander* in a great and terrible thunder, which appauled the hartes, yea of the stoutest, saide: haue you done the like, O mightie prince? *Alexander* laught, and said: I wil not be so terrible and dreadfull as thou dost teache me to be: who wouldest haue me to be serued at the table with the heades of kings, and princes cruelly cutte off. It is also reported by *Plutarch*, that he had ben oftentimes heard to say, that wheras many men called him a God: yet did he finde that hee was a man by two thinges: that is to wit, the act of Venerie, and sleepe: for that these two thinges did most bewray the imbecillitie of his nature, but against all other thinges he was invincible.

Nowe, sleepe is an Image of death: and the act of venerie, as it were, a kinde of conuulsion. But this man who knewe him selfe so well, and besides his oftendangers of death, and many painefull woundes, did acknowledge that he had euer in him two thinges, which manifestly declared vnto him that he was a man, and yet woulde be adored for a GOD: yea, and when hee sawe him selfe quighte past all hope of life, instantly desired his wyfe *Satyra*, priuily to conueye him away, and to caste him into the riuer of *Euphrates*.

*Euphrates*, that he might saue vnto the worlde to haue bene assumed body and soule into heauen : did not he iustly deserue to be depriued of those things, which the most vilest varlets doe enioy : did not his wofull mother *Olympias*, when that she heard that his body lay vnto buried many dayes (the captiues of the *Macedons* being busied about the succession in his Empire) crye out with abundant teares, deepe sighes, and loud lamentations: Sonne, thou that endeoueredst to be partaker of heauen, hastening thither with might and maine, now alas art not able to obtaine and get so muche as those thinges, whiche are common vnto all mortall men, the earth and buriall. A woorthy mirrour to be set alwayes before the eyes of great Princes, for them to see in, that if they do couet greater and more honour, then is due vnto man, they shall not haue that whiche hath bene often done vnto hozses and dogges.

## *The two and twentie Chapter,*

Of the infelicitie and dolefull ende of *Demetrius*, yea, his whole life and actes.



He next of these proud Gods in aunciencie of yeares, is *Demetrius* sonne vnto *Antigonus*, a capteine of *Alexander* the great: one whom I am not able to charge to be so ambitious for Godlike honoz, as was *Alexander*: yet doe I blame him for accepting of those diuine honours, whiche the flattering *Atheniens* prodigally heaped on him : whereby he beganne to fall into all incontinencie, ryot, and pryde, in so muche, that he ware garments wouen of purple and golde, (a rare thing in those dayes) and golden shoes. Very hard ac-

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resse was there vnto him, and very rough were his answers. The Legates of the *Atheniens*, who might doe most with him, followed him, and daunted attendance two yeares, and then at the last he dismissed them hence, not once hearing their message. There was neuer man with whom fortune sported moze, and she wed her mutabilitie, that woorthily that sentence of *Aeschylus* was often heard in his mouth: Thou fortune exaltedst me, & thou also doest cast me downe full lowe. When he was but 22. yeares of age, he sought a field with greater courage then cunning, with the auncient politike capteine long practised in *Alexanders* warres, *Ptolomey*: where he lost 13000. me, of whom 3000. were slaine, and the rest taken with the campe also. But hauing the royal tent, with all the furniture thereof, and also the prisoners princely restozed vnto him without raunsome by *Ptolomey*: who sayd that princes ought not to contend for al things at once, but only for empire and gloze, he repayed his power, and inuaded *Mesopotamia*, then being subiect vnto *Seleucus*. & which he conquered, with one halfe also of mightie *Babylon* (the river of *Euphrates* runneth in the midst of the citie, & parteth it in two) but doubting that he was not able to abide the force of *Seleucus*, who halted homeward out of *India* to the rescue of *Mesopotamia*, he brake by his siege, & toke the sea, & sayled vnto *Halicarnassus*, where he remoued by force the siege of *Ptolomey*, & fortune still fauouring, he entered *Grace*, to set them at libertie, who were then in subiection vnto *Cassander* his fathers, and his enimie. At his first arrival at *Athens*, all the citizens revolted vnto him, only there remained a garrison of *Cassanders* in a part of the citie, called *Munichia*. From thence he marched to *Megara*, where the intemperate young man leauing his armie, went vnto a famous harlot called *Cratespolis*, giuen by *Alexander* vnto *Polypercon*: the whiche woman it was tolde



tolde him was in loue with him. But being come to the place appointed, he had neare ben taken by his enemies (who had intelligence therof) with his minion being together in a tent, the whiche he had caused to be set vp a little out of the sight of his armie, that he might ceue y<sup>e</sup> moze cleanly the accesse of his harlot. Yet as it hapned he escaped by shewing a faire paire of heeles, and returned in safetie vnto his armie. Wan the town of *Megara*, and returning vnto *Athens*, toke *Munichia*, & razed the castle, restoring vnto the *Atheniens* their auncient liberties and lawes. Whereupon ensued that impudent flatterie that I spake of before. But before he could finishe his exploits & purpose of setting of all Greece at libertie: he was sent for from thence by his father to aide *Cyprus*, the which *Ptolomey* had inuaded. In his voyage thitherward, he discomfited *Menelaus*, brother vnto *Ptolomey*, & afterward in *Cyprus* before *Salamina* *Ptolomey* him selfe, who had a mighty fleet of 150. ships, & also a great army by land. He toke 60 ships, & drowned al the rest, only 8. escaping with *Ptolomey*. *Demetrius* hauing thus won y<sup>e</sup> victorie, wherby he got all y<sup>e</sup> kings retinue with a mighty masse of monie & warlike furniture, had also shortly after *Menelaus* with the citie of *Salamina*, & the fleet, and 1200. horsemen, & 12000. footmen yealding vnto him: all which prisoners he sent home without ransome, & also honourably buried the dead. This notable victorie did set *Antigonus* in such a pride, that he with his son would be called kings: from the which name the captiues of *Alexander* had abstained vntil y<sup>e</sup> time. But to pul downe their puffed pride: wbe that *Demetrius* after the victorie at *Salamina*, sailed about to strike terreur into the hearts of his enemies, by sudden tempest he lost the greatest part of his shippes, and *Antigonus* who led a flourishing army along the sea coast, fel into such difficulties, that he returned home like vnto a vanquished man, hauing lost almost his whole army.

Pct.

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Yet after this *Demetrius* besieged *Rhodes*, where he lay  
vntill he was wearie, and could do no good: and to saue  
his honour, there was ioyfull newes brought him, that  
he should hast to the succour of *Athens*, then streightly  
besieged by *Cassander*: whome he repelled, persuing him  
euen vnto *Thermopile*, and going yet farther, he wanne  
*Heraclea*, and being from thence returned into *Græce*,  
he made almost all *Peloponessus* free, expelling the gar-  
risons of *Cassander*. Wherefoze in the memozie of this  
benefite, he was in a parliament of the *Græks*, elected  
and proclaimed the capteine or Duke of *Græce*: as *Phi-*  
*lip* king of *Macedone* had in time befoze ben. Immedi-  
ately vpon this, was he sent for to repaire into *Asia* to  
aide his father against *Seleucus*, & his confederates, who  
led a mightie armie of 40000. footemen, 10000. horse-  
men, 400. Elephants, and 1200. hooked chariots, with  
whome they incountring with no lesse power, were o-  
uerthrowne, and *Antigonus* slaine, and *Demetrius* forced  
to flee vnto *Ephesus*, with onely 5000. footemen, and  
4000. horsemen, with whome being there imbarked, he  
directed his course vnto *Athens*, his only refuge. But  
when he was come vnto the *Islandes Cyclades*, the am-  
bassadors of the *Athenians* met him, requesting him  
in the name of the whole citie, that he would not saile  
vnto *Athens*, for the citie had made a decre, that he, who  
had bene lately expelled out of a kingdome, should in no  
case be receiued into a free citie. Although this vnlooked  
for message did inwardly sore chafe him, yet seeing that  
presently to be reuenged, neyther time nor power wold  
serue him: he gaue them sayre wordes, and desired that  
he might haue the ships that he had left in their hauen:  
the which being gently deliuered with his wife, and all  
his royall furniture of household, he sayled into *Pelopone-*  
*sus*. But when he sawe that his faction in those quar-  
ters waxed worse and worse, the cities dayly reuolting  
vnto

unto his enimies, he leauing there *Pyrrhus*, sonne to *Aeacius*, to keepe the cities in their obedience: sayled into the *Thracian Chersonese*, to inuade *Lysimachus* kingdom, where his affaires prosperously succeding, he maruelously increased his nauie and armie. And not long after he marryed his daughter vnto *Seleucus*, and he himselfe (hauing buryed his first wife) married *Ptolomeys* daughter. Wherby he being againe recovered, besieged *Athens*, and forced them for famine to yealde the citie vnto him. The famin was so great, that the father and the sonne fought with bloudie swozdes for a mouse that fell downe from an house, and men diided beanes into diuers parts to giue vnto their childre. When placing a strong garrison in *Athens*, he gaue *Archidamus* the king of *Lacedemonia*, a mightie ouerthrow, and entering *Laconica*, banquished him againe in an other battell, and besieged the citie: the which he had doubtlesse taken (the which neuer man had done vntill that day) if that to interrupt the course of his victorie in *Peloponnesus*, sorrowfull newes had not bene brought him, that his cities in *Asia* were assailed by *Lysimachus*, and *Cyprus* also would be won by *Ptolomey*, vnlesse that he hasted out of hande to succour his mother, and childzen, who were streightly besieged in *Salamina* the chiefe citie thereof. *Demetrius* being soze moued with these heauie tydings, brake vp the siege of *Lacedemon*. But being very pensue and sorrowfull for this mishap, fortune made him merrie againe with an other good occasion. For *Cassanders* two sonnes, *Antipater* and *Alexander*, contending for the kingdome of *Macedonia*, *Alexander* desired *Demetrius* to come vnto his ayde, of whome he was at the firste verie friendly and honourably entertained: but anon after, *Demetrius* vnderstanding that *Alexander* layd a waite to murther him: he caused his souldiers to slay *Alexander*, as he came out from supper, & then the cause



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of his death being declared in an assembly of the people, *Demetrius* was proclaimed king of *Macedonia*. And also *Lysimachus* being oppressed with the warres of the king of *Thrace*, gaue him a part of the kingdome of *Macedonie*, which had befallne vnto his sonne in lawe *Antipater*, the other brother, that he might not haue warres with him also, seing that he was then not able to match the *Thracian*. And to augment his good luck, he was certified that *Ptolomey* was departed from *Cyprus*. *Demetrius* hauing thus gotten *Macedonia* with *Thessalia*, subdued also all the *Boetians*. And then hauing intelligence that *Lysimachus* was taken prisoner by *Dromichetes* king of *Thrace*, he inuaded his kingdome. The which occasion the *Boetians* hauing gotten, rebelled: the whiche reuoked *Demetrius* into *Græce*, & while he was busied in subduing of the *Boetians*, *Pyrrhus* king of *Epyrus*, suddenly becoming his enimie, wasted *Thessalia*. Wherefore *Demetrius*, after he had wonne *Thebes*, and made a rode into *Aetolia*, leauing a part of his power in *Aetolia*, vnder the gouernment of *Pantachus*, went forth himselfe with the rest of his armie, to reuenge the iniuries of *Pyrrhus*, whose countries he wasted. But *Pyrrhus* marching in array of battell to fight with *Demetrius*: I knowe not by what aduenture, happened on his Lieftenant *Pantachus*, whome he slue in combate, where vnto *Pantachus* had challenged him: and then the armie being dismayde with the losse of their capteine, incontinently fled. The fame of this overthrowe got *Pyrrhus* a great name among the *Macedons*, whose hearts *Demetrius* his pryde had muche alienated from him: in so much that when he fell sicke at *Pella*, *Pyrrhus* spoiled & wasted almost all *Macedonia*, and not one man wold go out into the field against him, vntil that *Demetrius* was recovered: who hauing greater matters in his head dissembled this iniurie, & made peace with *Pyrrhus*, preparing

ring a mightie armie of 100000. footmen and 10000. horsemen, and a nauie of 500. ships (among whome were galleys with sixtē banks of oares) for to inuade *Asia*, and to recouer his fathers kingdome. But this huge armie was almost oppressed befoze it did set forth. For *Seleucus*, *Lyfimachus*, and *Ptolomey*, being feared with this so great preparation, did knitte them selues in a league together against him, and did set forth both by sea and lande, all the power they were able to make: & they had also wonne by ambassage *Pyrrhus* to inuade *Macedonia*, telling him plainely, that *Demetrius* would no longer haue peace with him, then vntill such time as he had done his exploitcs in *Asia*, and then wold he byd him with al his power to hurle him out of his kingdom, all the which things they easly persuaded *Pyrrhus* to beleue.

Wherevpon he at one side, and *Lyfimachus* on an other, at one time inuading *Macedonie*, and also a flæte sent by *Ptolomey* suddenly setting vpon the sea coast of *Græce*, filled all places full of feare and trembling. Then *Demetrius* leauing his son to guard *Græce*, went him selfe in person against *Lyfimachus*. But befoze he was come vnto this enimie, behold, newes was brought with a great vproze, that the citie of *Beria* in *Macedonia* was taken by *Pyrrhus*, and all the countrie neare aboutes miserably wasted with fire and sword. This newes much troubled *Demetrius* mynde, but the reuolting of the *Macedons* farre moze: who nowe began to refuse to serue in that voyage. Wherefoze *Demetrius* to retcine them in their duetie, promised that he would goe against *Pyrrhus* to saue *Macedonie* from spoyle. This he pretended, but the very cause in deede was, for that he woulde be farre off from *Lyfimachus*, to whome the talke was, that the *Macedons* minded to reuolt, bycause he was their countriman.

Bb.ij.

Wher.

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Wherefore thinking that they were not so much inclined vnto *Pyrrhus*, he had retyped from *Lyfimachus*: when that certaine *Macedons* comming into the campe from *Beria*, had by extolling *Pyrrhus* with singular pzayses, and commendations, bzought their cuntrymen vnto that point, that they bzake out into an open mutinie and rebellion. *Demetrius*, hauing intelligence of those thinges which were in bzuing, and thinking it not good to expect a more hostile and worse chaunce, did put off his royall robes and ensignes, and fled with a small traine in a blacke cloake vnto the citie *Cassandria*, where his wife wearied with woe, killed her selfe with poison.

Not long after that *Demetrius* was crept away, *Pyrrhus* setting vpon his armie (the whiche was forsaken by their captaines) at the first shout scattered them: and being honourably receiued of the *Macedons*, got both the campe and the kingdome, the whiche had bene vnder *Pyrrhus* sixe yeares: but now was diuided between *Pyrrhus* & *Lyfimachus*. Then fled *Demetrius* vnto *Thebes*, where one scoffingly applyed vnto him that verse of *Euripides*: he came vnto the *Dyrcean* springs, and *Ismenus*, his diuine and godly fourme and shape being chaunged in to a mortall. But *Demetrius* gathering together all his ships, whome the cruell tempest, whiche about the same time had almost drowned and destroyed his whole flæte, had left him: and also the remnants of his lost armie, wearied a little while with siege of the citie of *Athens*, the whiche with fortune had chaüged their fidelitie: but at the length thzough the persuation of *Crator* the Philosopher, he bzake vp the siege, and hauing almost eleven thousande men vnder his banner, waisted ouer into *Asia* to auert *Caria* and *Lycia* from the dominion of *Lyfimachus*.

And hauing gotten *Sardis* the chiefe citie of *Lydia*,  
and



and other places of that Province, he had wel increased his armie : when fearing the appoche of *Agathocles*, *Lysimachus* his sonne: he diuered into *Phrygia*, thinking that if he coulde get *Armenia*, that then the state of the *Medes* woulde easily be disturbed. He marched in the Champain countrie, often skirmishing with *Agathocles*, who followed him stil at the harde hailes, and *Demetrius* was victor almost in euery conflict, but yet neuerthelesse was soze beryed with lack of victuals, and also pasture and forage for his horses (as he that trauelled thzough countries, that were not his frændes :) and to make by the mischiefe, he lost a great part of his armie in the passing ouer of the riuer of *Lycus*, they missing the forde, and being drowned in the deapth. So that what by this infortunate chaunce, and also thzough famine, and pestilence: about eight thousand of his souldiers being lost, he turned his course into *Cilicia*: where he staid the furie of his souldiours from spoyling of *Tharsus*, lest that he shoulde haue incurred the displeasure of *Seleucus*, vnder whome *Cilicia* was: where he hardly obtained of *Seleucus* for to winter, there *Agathocles* hauing taken the streights, whiche he shoulde passe. But *Seleucus* remained not long in his good minde: but being perswaded by certaine of his counsellours, that he did vnwisely to foster in the middes of his Realme, the armie of so martial, and vnquiet a Prince, came downe with a strong armie into *Cilicia*. Then *Demetrius*, when he coulde obtaine no friendshippe of him by intreatie, and prayers: like vnto a wilde beast, inclosed in a toile, with men, weapons, and snares: turned his lenitie into furie: and with souden violence sacked certaine Cities of *Cilicia*, and anon after taking harte of grace, fought with *Seleucus*, and ouerthrowing his chariots, and putting to flight the rest of his armie, he obtained a notable victorie, and opened the streights of *Cilicia*, expelling

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the garisons of *Seleucus* in euery place. And by this lucke  
his successe, was he come into great hope of better fortune,  
when he fell into an vnfortunate sicknesse: where  
with he being long time afflicted, lost a great parte of  
his armie, many reuolting vnto the enimie, and star-  
ting, some this way, and some that, as euery mannes  
soudain force carried him: a great part of whome wan-  
dering they wist not where, and missing their way  
through ignorance of the countrie, perished by diuerse  
chaunces. But when he was recovered of his sick-  
nesse, he marched with those that had remained in their  
dutiful obedience, within the sight of his enimie, hauing  
spoiled no small part of *Cilicia*. And then passing o-  
uer *Amanus*, he came wasting and spoiling vnto *Cyr-  
restes*: where thinking to haue set vpon *Seleucus*, (who  
nowe was at his backe) in the night time: he missed of  
his purpose, and also being foiled in fight, was forced  
to sic backe againe amaine vnto the portes of *Amanus*,  
and there to hide himselfe, and those fewe that he had a-  
bout him, in the thicke wooddes, and assayed to goe tho-  
rough the desert and blinde wayes vnto *Cannus*, where  
he hoped to finde a flecte. But when that the streightes  
of the countrie were kept, and set with armed men, and  
of his small traine many houely dzopped away, he by  
the adhortation of his frændes, sent certaine vnto *Seleu-  
cus* to peeble vpp vnto him his life, and afflicted state.  
Men reporte that *Seleucus* had commaunded a roial pa-  
uilion to be set by for him, and that he had minded to en-  
tertaine him in all respectes not as a prisoner, but as a  
guest, being in his most flourishing state: yea & many no-  
blemen thinking that he should in short time haue been  
in greate fauour & authoritie with *Seleucus*, rode forth  
for duties sake to meete him. But in the meane space  
befoze he coulde come, *Seleucus* being chaunged, tho-  
rough suspicions, put into his head, by his counsell, hee  
sent

sent *Pausanias* with 1000. horse against him, who should take him, and carrie him into the *Chersonesus* of Syria, and there should diligently keepe him: it being a countrie of a small compasse. Wherewithall *Demetrius* being dismayd, although by *Seleucus* his commaundement he was in all points intreated like a king, & with singular honour, and courtesie, handeled of his keeper: yet he sent one vnto his sonne *Antigonus* to tell him, that he should take his Father for a dead man, and neuer after giue any credit to letter or seale of his. *Antigonus* dolefully lamented at this heauie newes, and incessantly commended vnto all Princes by letters the life and safetie of his Father: yea and offered vnto *Seleucus*, that he and all that euer cruel fortune had left him, shoulde remaine pledges with him: if that he woulde touchsafe to set his Father at libertie. But for all this earnest sute, *Seleucus* persenered still in keeping of *Demetrius*: who hauing alwayes vsed from his childehode to hunt and to ride muche, and also to exercise his bodie with great trauel, and labour: now, as one wearie of this present life, dyed himself in gourmandise and drunkenness: and so died within three yeares after his captiuitie, being of the age of lxxij. yeares, and one that in all that long time, after that he came to mans state, neuer remained three yeares in one state, before his captiuitie: when doubtlesse for tranquillitie and rest, if his proude hart coulde haue bene contented therewithall, he did dyawe nearest vnto the quiet and restful order of the Gods, as *Horace* termes it.


The



# Byshops Blossoms.

## The xxij. Chapter.

Of Iulius Cæsars greatnesse, and also his great mishappes, and troubles, and of a worthie saying of Charles the first.

 *Emetrius* doth *Iulius Cæsar* succēde, a verie martial Gentleman, and also fortunate in warres, & suche an one as wel deserved to be a **GOD**, after the manner of the *Romane* Deification: for he had slaine of his enemies, eleuen hundzeth, and lxxxij. thousande, besides them that he had killed in the ciuill warres, the whiche were doubtlesse a mightie number, of whome he was ashamed to boaste, as he might also haue bene of the other, to be accounted so cruel an enemy to mankind. But although fortune was friendly vnto him, yet did she often make him feele her ficklenesse. For in his youth he being accounted one of the *Marian* faction, was depriued by *Sylla* of his office of *flamen Dialis*, his wiues dowrie, and all his owne landes: yea and moreouer forced to hide himselfe, from the tyrante, who sought his death, yea, and to chaunge his lodging euery night, although he were very ill molested with a quartane: and yet all this would not haue saued his life, if that he had not often corrupted with money, those y were sent to search for him: vntil at the length, through the earnest and incessaunt suite of the bestall virgines, and certaine of his frēdes, great fauourers of *Sylla*, his pardon was hardly obtained: the tyrant being so exasperated against him, that when he was overcome by the impoꝛtunate pꝛayers of the, who would haue no nay, he brake out into this loude spēche: take him

him to you : who will one day be the destruction of the nobilitie, whome ye so muche fauour. For in this one boy be there many *Mary*. But after he had escaped this daunger, within fewe yeares after fell into another almost as great, being taken by pyzates, as he sayd led to *Rhodes*, out of whose hands he redeemed himselfe, when they kneive him not, for 50. talents, that is 9375. pounds. After this when he was *Pretor*, was he commaunded for to cease to execute his office, because he so stubberly stode with *Metellus* the troublesome tribune, who obstinately went about to set forth seditious lawes against the wil of all his Colleges, yea and of all good men. But when that *Cesar* notwithstanding this iniunction persisted stil in hearing of matters, and administering of thinges appertaining vnto his office, the Senate sent armed men to repress his insolencie : for feare of whome he sent away his sergeants, and casting off the robes of his office, priuily stole home. And vppon the necke of this was he accused by *Cato* to be one of the conspiracie with *Catiline*, the whiche was confessed by two of the same coniuration : but he very well escaping this daunger, was made *Pretor* of the farther *Hispaine*, where he was driuen to suche pouertie, that he shamefully begged money of the *Proconsul*, and the *Alies* of the people of *Rome* in those partes, to pay his debtes at home. At his returne out of *Hispaine* gotte he the *Consulshippe*, and by confirming of all those thinges whiche *Pompey* had done in these (the which the Senate would not befoze assent vnto) he wonne his good wil : and then they two, and *Crassus* conspired together to haue the gouernment of the whole common wealth, & of al the men of warre, hauing the greatest *Provinces* allotted vnto them, first for five yeares, and then for other five, *Cesar* hauing both *Gallia cisalpina*, and also *Comata* with *Illyrium*: *Pompey* the *Hispaines*, and *Crassus* *Syria*, this was the

Cr.

foun

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foundation of his Godhead : but the infirmities of his humane frailtie was the incontinencie of his wife, for the which he did put her alway such a cruel corosive vnto some men, that it makes them for impatience therof to murder them selues : but more did the feare of due punishment for his demeanour in his Consulship molest him : to escape the which, he began to raise y civil wars, and to inuade his countrie : in the which wars in what difficulties, and woes was he often wapt : and firste in *Hispane* befoze *Ilerda*, when that the riuer of *Sicoris* had ouershoten all the countrie about, and brake downe the bridges built by him vpon it : where by not only many of his men were intercepted by the enimie, but also his whole host for the space of many daies, was brought into extreme penurie of all victuals, & almoste quite starued by. In so muche it was bzuted at *Rome*, that the civil warrres were happily ended, *Cesar*, and his armie being quite tamed with sword, and famine. Yet when that he had afterward become vanquisher in *Hispane*, his trustie friend *Cicero* was slain with all his whole power in *Africa* : and an other of his Lieutenants *C. Antonius* discomfited, and taken with his fleet by Sea vpon y coast of *Illyria* : & he himself w his armie brought into pincheing penurie befoze *Dyrrachium* : so y a long time they sustained their starued bodies, w onely bread made of an hearbe called *Lapsana* : whereof came the prouerb after ward, *Lapsana viuere*, to liue hardly. But yet here staied not fortune her frowning : for *Pompey* gaue him such a foule ouerthrow in fight, that by *Cesars* own confession, if he had vsed the victorie, he had that day ended the wars. And so great was *Cesars* foile, that he was forced to prouide for his safetie by shameful dislodging, & flight. Neither was his danger lesse, when that he persued his discomfited & fleeing enimie the great *Pompey* into *Egypt* : where he was suddenly quite contrary vnto his expectation circumuented with the whole power of that



that mightie and riche kingdome, he hauing not there a-  
boue 800. horsemen, & 3200. footemen: wherefore when y  
his sword would not saue him, he procured his safety by  
fire, burning the kings palace, with that famous libra-  
rie of the world of 700000. books. And although for bre-  
uities sake, I omitt his manifold perils in those wars,  
yet can I not passe ouer in silence: when at a conflict by  
sea, betwene his nauie & the *Alexandrines*, he standing  
vpon the brydge, could not by adhortation, nor threttes,  
stay the flight of his men: he leaped off from the brydge to  
haue lighted into one of his shippes: but was forced to  
leape throughthrough the violence of his enemies, (who  
shot all of them, thicke and threefolde at him, being noto-  
rious for his purple mantle,) and to swim 200. paces vn-  
to the next ship, among so many thousand shot of his eni-  
mies, & also being clogged & oppressed w his wet clothes  
& he holding vp his left hand aboue y water, y he might  
keep drie certaine libels, which he held therein, & also w  
the drawing of his coate armour, after him w his teeth,  
that the enemie shoulde not get his spoile. But hauing  
fortunately tamed the Egyptians, and also the king of  
*Pontus*, quieted al y East, discomfited y *Pompeians* in *A-*  
*frica*, with *Iuba* king of *Mauritania*, and returned victo-  
to *Rome*, where he triumphed foure times within one  
moneth at the battel of *Munda* in *Hispaie* against the  
two young *Pompeyes*, he was in suche an agonie of  
minde, that when he coulde not make his souldiers to go  
forth to fight, neither by adhortation and intreatie, nor  
yet by thundering threttes, he woulde haue murdered  
him selfe, and in that madde mode to die desperately:  
hee gaue the charge himselfe alone vpon the whole  
*Pompeyan* battelles, crying vnto his Souldiours: here  
shalbe the ende of my life, and of your warres. But  
then all his armie, either moued with their Generalles  
daunger, - or their owne shame, did couragiously sette  
forward, and vanquished their enemies. They do write

Cc.ij.

that

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that by *Cæsars* only impression, & *Pompeyan* battels gaue  
backe ten fote of ground, and within a shorthe space 100.  
shot lighted on him: the greatest part of whom, he recei-  
ued on his target. Then straight after his returne out  
of *Hispaune*, and those godly honours giuen him at *Rome*,  
that I spake of befoze, the shameful and terrible disease  
of the falling sicknesse tooke him: wherby he was admo-  
nished of his fall, who fell so often: and of his death, who  
seemed so often to be dead. In this place I can not  
omitte that golden saying of *Charles* the fift, who when  
certaine of his familiars tolde him, that they came from  
a noble man, that was so extrême sicke, that he had gi-  
uen ouer the world, and thought that he must needs die,  
answered: what, did he not knowe that befoze now? I  
thank my God (quoth this good Emperour) that he hath  
sent me floze of diseases, the whiche do daily admonithe  
me of my mortaltie. But to returne vnto *Cæsar*, I wold  
be ashamed to alledge his boldenesse, and the disorderly  
growing of hayres, as infortunities, and incōmodities:  
if y they had not so muche vexed his vaine minde, y of al  
the honours that the impudent flattering *Romanes* hea-  
ped on him, he had reioyced so muche at none, as y they  
had granted him to weare cōtinually on his head, a gar-  
land of bayes, the which did couer his defozmitie: & also  
y he was so wayward in trimming of himselfe, that hee  
wold not only be very curiously clipped, & shauen, but  
also wold haue diuerse haires pulled out. But as the  
prouerbe saith, pride must needs haue a fall: so he in the  
midde of his maiestie, was slaine in the Senate house  
w<sup>th</sup> 23. woundes, yea & in the Courte of his enimie *Pom-  
pey*, to aggravate the grieve of his dolefull death: which  
was fozetolde vnto him by many, & sundrie prodigies, &  
also the conspiracie was disclosed all vnto him, which he  
contemned, as one that was werie of life, seeing that he  
could not inioy his olde wonted health, nor securitie frō  
deadly conspiracies.

The

## The xxxij. Chapter.

Of Marcus Antonius.



**T**he fourth in order of time is *Marcus Antonius*, an other *Bacchus*, a mate potcompanion for the two *Græke Gods*, as he that being *Magister Equitum*, drank so hard over night at *Hippias* his marriage, that the next daye at an assembly of the people, he overflowed all the stately benche with vomited wine, and gobbets of fishe. In his youth he was so unthriftie, and so giuen both to suffer and doe all uncleannesse, that he brought him selfe in debt seragies, that is, five and fourtie thousande eight hundred thre score and fiftene pounde: wherefore his father did forbid him his house, the which forced him to follow the warres in *Syria* and *Egypt*, vnder *Gabinus*. And afterward being made Tribune of the commons, he stubbornely held *Cæsars* part against the Senate: both for that he was of kinne vnto him by his mother, and also because he was moued by him. For this pertinacie he was commaunded to auoyde the court or senate house, or else to stand vnto his aduentures: wherupon he fled out of the citie, contrarie vnto the auncient *Romane* lawes (the which did forbid the tribune of the commons to lodge one night out of the citie) and hasted vnto *Cæsar*: who was glad to take this slender occasion of inuading his countrie, because the Senate had violated the inuolable maiestie of the Tribune. In the which wars *Cæsar* obtaining the victorie, aduanced *Antonius*, who had neuer before that time, come vnto the honour of being *Pretor*, to the office of maister of the hoymen, the

Cc.iiij.

next



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next dignitie vnto him selfe the Dictato<sup>r</sup>: and the very same yeare, contrarie vnto the auncient ordinaunces, made him Consul, in the which yeare *Cesar* was slaine: whiche did so amase *Antonius*, that he casting away his Consularie robes and ensignes, hid him selfe vntill such time as he hearde that *Marcus Lepidus*, the maister of the ho<sup>r</sup>smen had taken the *forum* or market place, with a great power of souldiers: and then came *Antonius* abroad againe as bragg as a body louse, and he and *Lepidus* made this atonement with the murtherers of *Cesar*, that all should be well. and that nothing before time done, eyther by the one or the other faction, should euer be called into question, but al quite forgiue & forgotten. *Wherby* *Antonius* grew into great fauor with y<sup>e</sup> Senat, and anon after, into farre greater with the people, for the ductifull funerals of *Cesar*, and his seditious Orati<sup>o</sup>n in his prayse, and hatred of his murtherers: so that he obtained, as a popular man, a guard of fire thousand to defend him against the awaites of the Senate. And then at pleasure he solde immunities to cities, and Provinces, he remitted Tributes, he nominated Kinges, and alies, he gaue liberties and priuileges, but to no man any thing freely, and all these things he sayde, he did by *Cesars* Commentaries, the whiche being confirmed by the Senate, no man had but him selfe. He also obtained to haue *Macedonie* allotted for his Province with a goodly armie, with the which he besieged all *Mutina*, *Decius Brutus* the lieutenant of *Gallia Cisalpina*, the which he against all right and order would of selfe will and force haue. *Wherfore* he was proclaimed enemie by the Senate, and the two Consuls with *Octavian. Cesars* heire (whose authoritie was very greate with his vnckles souldiers) were sent against him: who gaue him two ouerthrowes, and forced him to rayse his siege, and brought him and his armie into great miserie. For  
when

When they marched on the Alpes to ioine with *Lepidus*: they fell into such lacke of victuals, that *Antonius* him selfe did eate the barke of trees, and dranke corrupt and foule stinking water, and rode in miserable and filthy habite (his heade and beard all vntrimmed, and let to growe long like vnto a wilde man) vnto *Lepidus* his campe, who had a great power, whome *Antonius* with his teares and wretched habite wonne to receiue him: when that his olde friend *Lepidus* had commaunded the trumpets to be blowne, that the souldiers shoulde not heare the lamentable oration of poore *Antonius*, least he might moue them to compassion, as he did in very deed, with them incontinently after ioyned *Plancus* and *Pollio*, with both their armies, and then also *Octavian* being feared with the great power that the murtherers of *Cesar* had then in *Asia* and *Greece*. Whereof ensued that proude and cruell Triumvirate, the which aduanced *Antonius* vnto the dignitie of a God. But this brittle blisse of his, was crased the next yeare with the siege of his brother, and deare wife at *Perusium*, by *Octavian*, and they forced to yeald vnto him. But who can number vp the manifold daungers & difficulties, that he sustained, when he inuaded the *Parthians* with 15. legions (suche an armie as befoze that time the Romanes neuer led,) the euent whereof was nothing but dishonour and shame, hauing lost about 20000. footmen, and 4000. horsemen: yea, and if he had not for the space of a great number of dayes vsed singular wisdome, vigilancie, paines, and courage, he had neuer brought one man backe: and also if that a *Parthian* had not friendly warned him to keepe the hard hilles, and not to come downe into the plaine countrie, they had bene slaine euerie mothers sonne. One night there was suche an vpproze in the campe, that *Antonius* had surely thought the enimie had inclosed them, and that he and all the whole armie,

Should

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should haue perished with the sword of the ennemie, who would graunt them no rest neither day nor night. Wherefore being in utter desperation, he sware one of his libertes, that he should thrust his sword into him when so ever he would commaunde him: and then cut off his heade, and coueiey it away, that he might not be a laughing stock vnto his enemies, as *Crassus* had bin, I doe thinke there was neuer God euer brought into such an agonie. Not many yeares after this brake out the fatall warres betwene *Octavian* and him, where in he was discomfited by sea, and besieged in *Alexandria* whether he fled. And to augment his sorowe, he sayling out of the citie with a great power took a hil, to behold the fight betwene his nauie and *Octavians*, sawe his men friendly to ioyne with *Octavians*: & immediatly the armie also that he him selfe conducted, revolted to *Octavian*, and he was forced fearefully to flee into the citie, being forsaken of all men. But hereof also grewe a greater grieve, for he thought that all was wrought throught the treason of his dearling *Quene Cleopatra*: who therefore fearing the furie of *Antonius*, fled into the sepulchres of the kings, and commaunded the *Periculleis* to be let downe, causing also one to tell *Antonius*, that she had slaine her selfe for feare of him. With the whiche newes *Antonius* returning out of his rage vnto him selfe, cryed out: Oh *Antonius*, what doest thou now expect? seeing that fortune hath taken her away, who only was left a cause why thou shouldest desire life. And when he had thus sayde, he went into his chamber, where renewing his complaint, he sayde: It grieues me not (*Cleopatra*) that I shall lacke thee, for I will be with thee incontinently: but this spites me, that I, that am so greate a capteine, am ouercome in fortitude by a woman: and with that called vnto his man *Eros*, whome he had long time before prepared for that purpose, and sayde:



sayde : come, syra, and with assured thrust, open this  
brest of myne. But *Eros* turning the sword towarde  
his owne body, fell downe dead at his maisters fete.  
The sayd *Antonius*, *Eros* also both excellently well teach  
me what to doe : and therewithall thrusting him selfe  
through with his sword, dyed. Whereof when *Cleopatra*  
heard, she also slue her selfe, & then *Augustus* entering  
the citie, murdered his two sons *Antyllus*, and *Cesarion* :  
And the Senate and people of Rome decreed, that all  
monuments and ornaments of *Antonius* in all places,  
should be cast downe, defaced, and put out : and that the  
day of the moneth wherein he was bozne, should be ad-  
iudged and accounted for an vnluckie, dismall, and ne-  
fast day, wherebpon it shoulde not be lawfull for any  
iudge to sit : and finally, that no man of the stocke and  
name of the *Antony*, should for euer afterwarde beare  
the sozenname of *Marcus*. So lowe be they brought that  
eralt them selues, and they that doe couet moze honour  
then they deserue, in the ende do lose their due : and cli-  
ming to be sacred, become execrable : and verifie the old  
prouerbe, that pryde goeth befoze, and shame commeth  
after.

The xxv. Chapter.

Of Caligula his monstrous doings, rare infelicities, and  
shamefull end, and the singular vertues of his father, &  
great loue that all men bare vnto him.



So now are we come vnto the thre  
Romane Emperours, *Caligula*, *Do-*  
*mitian*, and *Commodus*, men so like  
one vnto an other in follie, lecherie,  
crueltie, and all vngratiousnesse : as  
they were vnlike vnto anye other  
that bare the name of men. Neyther

Did,

did

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did this vaine opinion of their godhead come into their  
madde myndes by reason of any notable conquestes, or  
victories atchieued by eyther of them: but onely bycause  
they possessed the large Romane Empire, by succession  
of inheritance. For, that I may beginne with *Caius Ca-*  
*ligula*, he neuer made expedition, but one into Germanie  
with 20000. or as other wryte, of 25000. men, and by  
them was the name of Emperour seuen times giuen  
him: as though he had so often vanquished his enemies  
in a pitched fielde (for then onely was the Romane Ge-  
nerall, called by the name of Emperour) whereas in ve-  
ry deed, he neuer made light skirmish with any of them:  
for nothing at all did he there: but onely receiue into  
obedience the sonne of the *Batani*, who had fled from his  
father with a small traine, and reuolted vnto him. But  
then as though all the whole Isle had bene yealded vp  
vnto him: he wrote magnificent letters vnto Rome, of-  
ten willing the bearers of them, that they should ride in  
their chariot into the market place, yea, & vnto the courte  
or Senate house, & not to deliuer their letters vnto the  
Consuls, but in *Mars* his temple, & when there were pre-  
sent a great number of Senators. And anon after, when  
he lacked matter of warfare, he commaunded that a fewe  
Germanes that were in prison, should be carried ouer the  
*Rhene*, & there hidden, & then newes to be brought vnto  
him with a mightie vprize, if the enimie was at hande.  
The which being done accordingly, he with certaine of  
his friends, & a part of the hoysmen of his guard, rode in-  
to the next wood, where he did hang by the poore prisoners  
their garmets or spoils, on the trees there, which were  
lopped & dressed like vnto Trophies, as though some  
notable victorie had bene obtained there: & returned vn-  
to the campe about candle lighting, sharply reproving  
the of fearefulness & cowardise, if had not folowed him:  
but those which went forth w him, & were partakers of his  
vaine

baire victoꝝy, did he honour with garlands of a new fa-  
shion & name, as being set w<sup>th</sup> suns, moones, & stars, & cal-  
led especial garlands. An other time he tooke certein ho-  
stages out of a schoole, & sent them a little befoze, w<sup>h</sup>o he  
soudenly forsaking his supper, folowed w<sup>th</sup> his hoꝝsmē, &  
brought them back in yꝝons, as fugitives: & then going  
againē to make an end of his supper, bicause that newes  
by his owne suboꝝning, was brought him, that the eni-  
mie was againē in y<sup>e</sup> field: he willed his men to set down  
to supper armed, adhoꝝting them w<sup>th</sup> that bulgar verse of  
*Virgil, Durate, & vosmet rebus seruate secundis.* And whiles  
he was thus playing the foole in Germanie, he by a very  
griuous Edict bitterly blamed y<sup>e</sup> absent Senate, & peo-  
ple, y<sup>e</sup> they wold be at their riotous bākets, & merie on y<sup>e</sup>  
Theatres, & take their solace in their pleasant manour  
houses, while that y<sup>e</sup> emperour was wearied in y<sup>e</sup> wars,  
& obiected vnto so great dangers. Last of all, as though  
he would fight some great battell, he araunged all his  
armie in array of battell, on the shoare of the Ocean,  
and disposed his balistēs and other engines: and he him-  
selfe going abzoꝝd, a galley rowed a little way into the  
sea, and then came backe againē, and sitting vppon an  
high thꝝone, gaue the signal of battel, & commanded the  
trumpets to blow to the battell, al y<sup>e</sup> whole army mar-  
uelling what a mischefe he ment to fight against no mā.

But then soudenly he commaunded them to gather  
vp the shelles that lay vppon the shoare, and fill their  
lappes and helmets with them, foꝝ they were the verie  
and true spoyles of the Ocean, & due vnto the Capitol  
and Palace. And in signe of his great victoꝝy and con-  
quest of the Ocean: he built vp a verie highe towꝝer, and  
also gaue vnto his souldiers, as though they had wonne  
a greate victoꝝie, a hundꝝeth denaries, that is, thꝝee  
pound two shillings & six pence a man, & thē as though  
he had passed all exāple of liberalitie, he said vnto thē:



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Goe ye your wayes ioyfull, goe your wayes riche. And then turning all his study to the care of the triumph: besides the prisoners of the Barbarians that fled vnto him, he chose out also the tallest men in *Gallia*, yea, and diuers of the Princes, and did put them by them selfe to set forth the pompe of his trisling triumph, and forced them not only to make red their heades (for the Germanes had for the most part red heads) and to let them grow long, but also to learne the Germanes language, and to be called by Barbarian names. He also commaunded that the galleyes, in whom he had entered the Ocean sea, should for a great part of them be carryed to Rome by lande: but especially all the shelles, for lacke of kinges, capteines, plate, money, counterfeites of townes wonne, to be shewed in his triumph: the which he wrote vnto orgents, they shoulde prepare with a greate magnificence, as ever any had bene, because he sayde they had right and power ouer all mens gods. But althoughe as you heare, he slew not one of his enemies, as he that only fought with his owne fancies: yet he administered not the Province without great effusion of blood: for as sayes *Dion*, he lost a great parte of his owne armie, through murthering many of them man by man, and other by whole troupes and ranks. And one daye, seeing a great number of men standing together, he commaunded them to be all slaine: vñing this by worde: from bald man to bald man.

And before he departed out of the Province, he thought to haue slaine all the legions of the countrey, because that they mutining after the death of *Augustus*, had besieged his father *Germanicus* their captaine, and him selfe, then being an infant. And being hardly reuoked from so great a frensie: he could by no meanes be stayed, but that he would needs te the them, slaying euery tenth man. Wherefore he calling them, bñarmed to a concion

or oration, enuironed them about with weaponed men,  
 and armed horsemen. But when that he sawe that ma-  
 ny of the souldiours, suspecting the matter, did slide a-  
 way to take their weapons, if that any violence should  
 be offered: this dastardly God ranne away out of the  
 concion, and incontinently hasted to the citie, turning al  
 his malice on the Senate: whom he openly threated, that  
 he would punish for the rumours of so great disho-  
 nours spread of him: complaining also among other  
 thinges, that he was defrauded by them of his iust, and  
 due triumphe: when as in dede, he him selfe had a litle  
 before iniointed them, vnder paine of death, that they  
 should decre nothing concerning his honour. Lo now, ye  
 haue hearde the summe of his noble martiall actes:  
 and certes nothing else was there in him, whereof hee  
 should be proude: but only his large Empire, and the  
 felicitie to haue the worthe *Germanicus* his father: vnto  
 whome, sayes *Suetonius*, there happened all the ver-  
 tues, bothe of bodie and minde: and they also so great,  
 as it is manifest neuer chaunced, vnto any other man.  
 A goodly personage, and a beautiful, great strength, and  
 courage, a witte farre excellling in the eloquence of both  
 the Greeke, and the Latine, and in all kinde of learning  
 in bothe the tounge: singularly wel was he beloued, &  
 one that had a wonderful, and very effectuall indeuour,  
 and way to get the fauour of al men, and to winne their  
 loue: bothe at home, and also abroade very ciuil, and so  
 courteous, that he would go vnto the free towne, and  
 suche as were in league with the Romanes, without  
 his sergeantes: and wheresocuer he vnderstode, that  
 famous men were intumbrd, he would keepe their ob-  
 sequies. The olde, and dispersed reliques of the Romans  
 that were slaine in *Germanie* with *Varus*, he first began  
 to gather vppe with his owne hands, and to bring into  
 one heape, and to burie them togeather. And also so

Do iij.

milde

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milde, and harmelesse was he vnto his obtrektours, backebiters, and enuiers, whatsoeuer they were, and wherfore soeuer they did it, that he would not be angrie no, not with *Piso*, who had disanulled all his decrees, and ordinaunces, and a long time bered his clientes, befoze that he certainly knewe, and had found, that he went about to worke his death, by poisonings, and solemne curlings: & neither then went he any farther: the according to the auncient manner of their forefathers, renounced his friendship: that is, solemnly tolde him, that he would not take him for his frende: and willed them of his house, to be reuenged, if that any ill happened vnto him. He was also chaste of bodie, that it is recorded of him as a miracle, in that lewde age, that he neuer knew woman besides his wife. Of which vertues he reaped moste abundant fruite, for he was singularly liked, and loued of al men, and so fauoured of the people in all countries, that whensoever he came vnto any greate towne, or departed from thence, suche a number of people did either goe forth to meete him, or to bring him going, that he was very oftentimes in danger of death, with the greate thronge of the louing people. But when he returned out of *Germanie*, vnto *Rome*, after he had quieted the sedition, the whiche I spake off euen now: all the *Pretorian* bandes wente forth to meete him, althoughe that proclamation had bene made, that there should but two goe: but of the people of *Rome* all sexe, age, and order ranne forth against him, yea twenite miles. Yet greater, and surer signes, of vnutterable loue towarde him, did appeare at, and after his death.

The day that he died, the Temples were battered with stones, the altars of the Gods were ouerthrowen: and some threwe their houlholde Gods into the stræte, and



and did cast away the children, that their wiues had lately brought forth: yea, and they write that the *Barbarians* that had either warres betwene themselves, or with the *Romanes*, did as in a Domestickall and common heauinesse, consent vnto truce: and certaine kings did shawe their beardes, and their wiues heades, for to shewe as great a mourning, as might be. And also the *Parthian*, who called him selfe, the king of kinges, abstained from hunting, & keeping of companie: the which the *Parthians* call *Megistanum*, being like vnto the *Iusitium* among the *Romanes*. But when at the firste bruite that was brought to *Rome* of his sickenesse, the dismaide, and sorrowful citie looked for the messengers, that followed: and suddenly after the euening was shut, it had bene noised without any certaine authoers, that hee was recovered, the people ranne huddling from all partes of the citie, vppen into the *Capitol*, with lightes and sacrifices, and they had almost pulled off the doores of the temple, that they should not any while stay the reioyding people from performing of their vowes. *Tiberius* the Emperour, was waked out of his sleepe, with the voices of them that reioyced, and sang in euery place: *Salua Roma, Salua Patria, saluus est Germanicus, Rome is well, our Countrie is well, Germanicus is well.*

But after ward when it was certainly knowen he was deade: the publique mourning coulde not be inhibited by any comfortes, nor proclamations: but lasted yea also all the festiuall dayes of *December*: being the same among them, that the twelue dayes be with vs. After that this dearling of mankind, was traiterously poisoned by *Piso*, (who at his returne vnto *Rome* was therefore nere hand toorne into peeces by the people, & put to death by the Senate) but at the instigation of his vnkinde

Un-

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uncle *Tyberius*: whome *Augustus* had made to adoyte *Germanicus*: ill requiting his loyaltie towarde him, who so obstinately refused the Empire: that when the Legions in *Germanie*, would needs force him to take it, he would haue killed him selfe, if they had not desisted from their rebellious purpose: this yong colt his sonne, was brought vp with his mother, who being banished, and his two brothers put to death, remained with his great graundmother *Linia*, widdowe of *Augustus*, after whose death, he went vnto his grandmother *Antonia*, with whom he remained until he was nineteene yeares of age: at what time he was sent for, by *Tyberius* to come vnto him, into his slaughter house at *Capreas*: where he remained without any honour. There was he assaulted, and undermined tenne thousand ways, groped, prouoked, ye and in a manner forced to complaine of the wronges done vnto his father, and his friends: but neuer could there be any holde taken of him, as though he had quite forgotten the fall of his friends, & as though no ill had happened vnto any of them: but all those villanies, of whom he suffered innumerable, he passed ouer with incredible dissimulation, and was so seruiceable vnto *Tyberius*, and those that were nere aboute him, that it was not without iust cause commonly spokē, that neuer was there a better seruant, nor a worse maister. In this slavery continued he all the reigne of *Tyberius*, whom he succeeded: wherby it is greatly to be marueyled, howe he, that had bene so long time one of the most wretched men of the worlde, could for so shorte a sickle felicitie, thinke him self suddenly translated into a God. But that he was alwayes guiltie in conscience, of his owne infirmities, his straunge spitefull enuie towarde all men, that excelled in honour, god fortune, and finally, in any thing, did manifestly declare. For firste he brake downe all the statutes of famous men, that were  
set

set vpp in the Court of the Capitol by *Augustus*: he thought also to haue destroyed quite all *Homers* works: and there lacked litle, but that he had taken out of all libraries, all the Images, and works of *Linie*, and *Virgil*: and also he often boasted, that he would burne al the booke of the Lawe. Moreover he tooke from all the Noble men, the auncient ensignes of their houses, from *Torquatus*, his cheine, from *Cincinnatus*, his haire, from *Pompey*, the surname of the great. *Pea*, & *Ptolomey*, king of *Mauritania* his cosin, whom he had sent for, receiued, and interteined very honourably: because that at a publique spectacle he had thzough the glistring of his purple robe caused the people to gaze vppon him: he soudenly strucke him on the face, with his fist. As often as he mette with any beautiful personage, or that had a goodly bushe of haire: he would incontinently desorme him, with the shauing off the hinder parte of his head. There was one *Esus Proculus*, whose father had bene *Primi-pile*: this *Proculus*, for his tall, and bigge stature, and beautiful, and good making thereof, was called *Collofers*: this mans goodly personage did so spite the Emperour, that soudenly, as *Proculus* was beholding of the playes: he commaunded him to fight, first with a *Thracian*, and then with an armed man, with a shielde, souldiour like: and being victor in bothe conflictes, the enuious wretch commanded him without all delay to be bound, and clothed in olde patched garments, to be carried thzoughout euery streate of the citie, and shewed vnto the women, (a villanie, of all other mosse great: as thoughe he had bene a man, altogether effeminate) and then to haue his thzote cutte.

Finally, there was no man of so base a state, nor of so abiect, and beggerly calling, whose commodities he obtrected not: in so much, that when at a publique game, one *Porius*, a chariot man, had made his slave

Ce.

freis,



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free, because he had had good lucke in running, that day; and the people commending well of the maister for so doing had giuen a great shoute: *Caligula* was brought into such a choler, that he incontinently flang vpp, and woulde be gone, the whiche he did with such haste, that treading vppon his gowne, he wente tumbling downe the steppes of the Theatre, chafing, and crying out: that the Lord of nations, the people of *Rome*, did for a very light a matter, giue more honour, vnto a slaue chariot man, then vnto consecrated Princes, and vnto him selfe, being present.

Furthermore, the thinnesse of the haire of his head, and his balde crowne, bereft him of blisse, seeing that he did take it for such a deformitie, that to looke out at a windowe aboue him, wherby his baldnesse might be espied, (for in *Rome* at those dayes men went bare headed,) or vppon any occasion to name a goate, was present death. Yet was there a greater breach made in his blisse, by the death of his sister, and harlot *Drusilla*: for it made him almoste starke madde, in so muche that he did let his beard, and haire growe long: and often vpon a sudden, and that also in the night time, woulde he for no cause fling on galloppe along all the Sea coast of *Italie*, and ouer into *Sicyl*, where when he had done the like, he woulde come backe againe, as faste vppon the spurre. He proclaimed for her a *Iustitium*, during the whiche time, it was deathe for a man to laughe, washe, or suppe, either with parentes, wife, or children: and yet was he also angrie with them that made lamentation for her; because as he saide, she was of a gillet, become a Goddess: and to affirme this lie, he gaue vnto two men *Dies sestetium*, that is, 7812. l. 10. s. Who sware, that they sawe her ascending vp into heauen. Whereouer to put him in minde of his mortalitie, he enioyed health, neither of bodie nor minde. For he was a  
childe

childe, he was troubled with the falling sicknesse, & after he was growen to mannes state, he woulde oftentimes be so taken, that he could neither go, stand, noz stay vpon himselfe. And that his wittes were not wel, he himselfe perceiued, and therfore woulde euer and anon, thinke to separate himselfe from companie, and purge his bzaine. But most was he vexed with lacke of sleepe, for he neuer could take aboue thre houres rest in a night, & neither them quietly, but in great feare through diuerse terrible dreames, and visions. And therfore a great part of the night did he for tediousnesse of watching, and lying, vse nowe sitting in his bed, and then walking vp and down in long galleries, euer and anon to call, & looke for daye. Once in his short reigne was he very dangerously sicke, in so muche, that of a foolish flatterie *Publius Africanus Potitius* sware, that if that the Gods woulde vouchsafe of their wanted goodnesse to graunt life vnto *Caligula*, y then he would gladly laese his life for him: and *Secundus*, a horseman of *Rome*, vpon the same condition, vowed to fight at a game of sword players: bothe whiche vowes did *Caligula*, when he was recovered make them to fulfil least they shuld be forsworne: worthily, though ingratfully, forcing them to die, who would wickedly, though feignedly, with his life, that did daily take away life fro so many good men. But *Suetonius* writes, that he made the horseman to fight in his sight, and would not let him go before he had banquished: no noz then neither, but after great intercession: but the other madde man, who made no great haste to persourne that whiche he had rashely sworn: he caused to be whipped, and clothed in a sacrificeng robe: and then deliuered him vnto Boyes, who still requesting of him, as they went, the persourmaunce of his vowe, shoulde dye him alonge throughout all the Streetes, vntil that at the

Cc.ij. length

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length they bzake his necke off from a rampire.

Moreover, this Godlesse man, that contemned all **GD D S**, and as I haue befoze alledged out of *Dion*, would thunder againste thunder: doeth *Suetonius* as firme, would oftentimes be so afraide of a small thunder, and lightening, that he would winke, and blinde, folde him selfe: but if it were great, crape out of his bedde, and hide him vnder it. And also he was so feared in *Sicyl*, with the smoke, and noise of the hil *Aetna*, that soudently in the night he fledde out of the citie of *Messana*. And also hearing that *Germanie* had rebelled, he prepared to runne away from *Rome*, and rigged shippes in a readinesse, to carrie him thence, resting in this one only comfort, that he shoulde haue left vnto him the *Provinces* beyond the *Sea*, if that the *Germanes* did take the toppes of the *Alpes*: as in olde time the *Cymbri* had done, or else the citie, as had the *Seuones*. He liued onely twentie nine yeares, whereof he reigned but thre yeares, and tenne monethes, and eight dayes, and those, in howe great feare, and hofulnesse, his continual putting of men to death, for treason against him, and his curious searching, for *Oracles*, and prophecies, do declare: all y which yet could not saue him, fro being slaine with his wife, and his daughter, whose bzaines were dashed out, against the wall. His bodie, for feare lest that some villanie should be done vnto it, was priuily conueied away, and being but halfe burnt, was couered ouer with a fewe turues: so that he that would be honoured for a God, whilest he liued: could not be buried like a man, when he was dead.



## The xxvi. Chapter,

Of Domitian.



**N**eyther were *Domitians* actes any thing greater, as one that had no delight in armes, and in whose reigne the *Daces* reuolted, and oppressed *Appius Sabinus* their Lieftenaunt, with his whole armie: and anon after also *Cornelius Fussus* captein of his guard (an office in those dayes of all other the greatest) and sent thether, with a power, to reduce them vnto their duetie. When *Domitian* went against them him selfe, or moze truly, made as though he had gone: for (as *Dion* affirmes) he neuer during all his reigne gouerned armie, or administred warres, as he that was a man impatient of all bodily labour: for in the citie he woulde neuer goe on fote, and in the field sildome ride on horse, but alwayes be carried in a lieter, and was also of a faint and fearefull heart: but he staying by the way out of danger, sent his capteines against them, who fought with no greater felicitie, then had their predecessours, and shamefully lost a great parte of their armie: and yet this shamelesse God sent lying letters vnto Rome, that he had conquered and subdued them: wherevpon there were so many, and so honourable decrees made for him, that almost in all places of the world that were vnder his dominion, statues of gold and siluer were set vp. But he might in dede haue truly triumphed of flies, of whome he doubtlesse slue innumerable. For at the beginning of his reigne, he vsed to haue euerie daye a secrete houre to catch flies, and to thrust them through with a long peece of yron made for the nonce: so that it

Ce.iii.

was

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was as merrily, as wittily answered of *Vibius Crassus*, when one desiring to speake with *Domitian*, asked him who was within with the Emperour : he answered, not so much as a flie : for then he had been as busie, as if the whole Senate had bene with him. He also deserved a iust triumph ouer wilde beasts, of whom he would kill vpon the Theatre an hundzeth in a day with his bowe, bestowing his arrowes so artificially, that they seemed to be hoznes growing out of their heads . For he was so good an archer , that he would oftentimes cause a boy to stand a great distance off, & hold by his hand abroad, and he would shote betwene enery finger, and neuer hurt them. But seeing that not great conquestes, but only riches left vnto him, did make him to conceiue so highly of him selfe : my thinkes he might well haue ben put in minde of his mortalitie, by calling to memozie his youth passed in greate pouertie and infamie, as he that had not one peece of plate, and did shamefully prostitute his body: so that there were at Rome that did often shewe, after he came to the Empire, his hande and seale for a nights lodging. What shall I rehearse his great daunger in the warres against *Vitellius*, Competitor in the Empire with his father, when he & his vncle *Sabinus*, being overcome in fight, fled into the Capitol : but his enemies breaking into the temple, & setting it on fire, he lodged al that night priuily in great feare in the sertene: and in the morning being disguised in the appa-  
rell of a priest of *Isis*, he passed the riuer among his priests of that vaine superstition, vnto the mother of one of his schoule fellowes, who hid him selfe so closely, that they whiche following his foote diligently searched for him, could by no meanes finde him. What torments may we thinke toze him, when he vnderstode the adulterie of his deare wife *Domitia*, (by whom he had a sonne, and had proclaimed her *Augusta*, or Emperesse) with *Paris* &  
commen

common player, whome she loued as openly, as she did  
feruently. Whereupon he did put her away, but within  
short time after, being impatient of the diuorce, tooke  
her againe, seeking to colour his ignominie in so doing  
with a feigned tale, that the people had desired him to  
do it. I do omit what griefe his bald head brought him,  
who would dzall vnto his own reproch, if that the like  
were objected vnto any other man, eyther in earnest or  
sport: and also his often infirmities, thzough whome he  
became defozmously spindle shanked. But in what con-  
tinuall feare he led his life, his often murthering of ma-  
ny, vnder colour of treason against him (whereby he be-  
came hatelome to all men) makes manifest: but much  
more, the overcasting of the wals of his gallerie wherein  
he vsed to walke, with a shining kynd of marble: wher-  
in as in a glasse, he might see who was behind him. Yet  
this strange kinde of hofulnesse could not keepe him frō  
being murthered by a conspiracie of his nearest friends,  
liberts, and wife (although that he had long time be fore  
suspected, & feared the yeare, the day, yea, the houre, and  
the kind of his death) when he had reigned fifteen yeres,  
a long and a rare time for a tyzant, but a very short, for  
a man to thinke that he had such assured tryall of foz-  
tune, that he should neuer feele her vnfaithfulnesse, but  
he aduanced into the vchangable felicitie of the gods.  
His body was carried out of the citie in the common  
bere by the sextens, the which his nurse burned at home  
at her owne house, but after ward priuily conueyed the  
ashes thereof into the sepulchze of his house in their  
churche. For if that the Senate had knowne thereof,  
they woulde haue withstode it, as they whiche decreed,  
that all statues, and arches set vp in his honour, should  
be broken downe, and all titles seraped out, and all me-  
morie of him quite abolished for euil.

*The xxviij. Chapter*

O. Commodus.

But



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At what penne can display the continuall hofulnesse of *Commodus*, a God without Partiall glozy: howe greate a number of conspiracies were there made to deliuer the people of Rome from the bondage of this tirant: from howe many good men toke he life away, to prolong his owne hated yeres? It is left in memozie, that he left not any man alitie that was in authozitie, eyther in his fathers, or the beginning of his owne reigne, but *Pompeyanus*, *Pertinax*, & *Victorius*. He became so fearfull, that he durst let no body eyther clip his haire, or shawe his berd, but burnt them off him selfe with a flaming coale. And yet this warinesse could not saue him from being poisoned by his minion *Martia*: and being sicke thereof, and layde vpon his bed, from being strangled by *Narcissus*, in the twelue yeare of his reigne, and one and thirtie of his age. But the full anger of the Senate, and people, became so hot against him after he was deade, that they all cried out with one voice vnto *Pertinax* his successor: Heare, O *Cesar*, wee desire thee, that all honours may be taken away from the enimie of his countrie, that all honours may be taken away from the paricide: we request, O *Cesar*, that the enimie of the Goddes, the sword player, the butcher may be drazon along the channels of the citie with an hooke: Let him that was moze cruell then *Domitian*, and moze filthy then *Nero*, be drazone along the channels with an hooke. He that murdered all sortes of men, let him be drazone among the channels with an hooke. He that spoiled the temples, let him be drazone along the channels with an hooke, and throwne into *Tyber*. But *Pertinax*, who had caused his body to be priuily buried in the night, desired them, seeing that his body was already buried, not to meddle with it: although they cryed out it was vniustly buried: and therefore

foze it ought to be taken up againe: but the Emperour would not permit them to doe any violence vnto his body, but to breake downe al statues, and monuments of him, and to abrogate al things before decreed for his honour, and to abolish his name out of all places, as well publike as private. Thus the three Romane Emperours that would needs vniustly be adored for Gods while they were alive: not only lost the honour of being canonized for Gods after death (the which was common vnto the rest of their predecessors and successors) but also the due funerals of a noble man: although I do reade that *Seuerus* to anger the Senate (whome he hated) did after ward canonize *Commodus* for a God, and commaunded his byrth day to be kept holy.

## The xxviij, Chapter.

### Of Cosdras king of Persia.

**N**OW am I glad that I haue passed these Romane monsters, and am come vnto the last of my counterfeited Gods *Cosdras*, the mightie monarche of *Persia*, whose sight had fortune blinded with greater flatterie. For he liued vntill he was aged, and had towardly sonnes, (both which things proudent and lo-ving nature had denyed vnto those other Tygres, least that they should quite haue destroyed mankinde) and also surpassed in partiall glory, all the kinges that had reigned in *Persia* before him. For he wanne from the Romane Empire *Mesopotamia*, *Syria*, all the south side of *Asia*, all *Egypt* and *Africa*. But as it was sone won & almost with continued course of victozies: so that after he became proude, and would not acknowledge that he

fl.

received

## Byshops Blossoms.

received these victories of God: but woulde needs be  
abozed for a God: he lost them againe in as short time,  
and Empire and life withall: for *Heraclius* the Empe-  
rour of *Constantinople*, being broken with so many and  
great foyles, supplyantly desired peace of him, although  
the conditions were verie dishonourable, and shameful:  
but when that proude *Cosdras* utterly refused to make  
peace with any conditions, and wickedly bawnted, that  
he would neuer spare the Christians, untill that he had  
made them all to denie him that was crucified, and a-  
boze the sunne: then *Heraclius* rather impelled by neces-  
sitie, then pycked forwarde by promise, prepared a po-  
wer: and after many holy supplications, and generall  
feastes helde, did set forth against his insolent enimie,  
who was then at *Azotus*, a citie of *Syria*, in those dayes  
verie riche, whether *Heraclius* marched for to dar-  
reine battell with him. But this dastardly God befoze  
that *Heraclius* coulde come thither, retyzed backe into  
*Mesopotamia*, almost in flying fourme, destroying eue-  
ry where the standing corne that was nowe as good as  
ripe, that he might take from his enimie all facultie of  
following him. Yet neuerthelesse, *Heraclius* persued  
him, who stil fled befoze him so fast, that *Heraclius* could  
not ouertake him. Wherefoze he wisely left folowing of  
him, and turned all his force vnto the wasting of the  
countre, with fire and sword. But when he vnderstood  
that the *Persian* had left two capteines with two greate  
armies, who trusting to the aduantage of the hilles,  
should stop his passage over the mounteines, he leauing  
a part of his power to subdue the cities, and places, the  
which were behind vntouched, basted him self with the  
strength of his armie vnto *Taurus*, the which being spee-  
dily passed ouer, he fought with one of the *Persian* cap-  
teines, called *Salbarus* at the river of *Saro*, whom he dis-  
cōfited in a bloudie fight, & forced to flie into *Persis*. The  
gouernac.



gouernment of the remnants of whose armie, augmented with a strong supplement of fresh souldiers did *Saias* take, and fought a pitched field with *Heracius*, who still marched forwarde: the which fight continued from the dawning of the day, vntil it was late, with great slaughter on both sides, but at the length the *Persians* had y<sup>e</sup> better, when that a mighty shoure of raine, mixed w<sup>th</sup> wind, haile, & terrible thunder & lightning, was sent from heauen into the faces of the Barbarians: the which taking from them the vse both of eyes, & eares, yea, & also depriving them of al their senses, they were beaten down by the Christians, as thick as hops: so that of so mightie an armie, there escaped very fewe, but either they were slaine or taken. Yet after this great discomfiture, *Cosdras* repayzed his armie, w<sup>th</sup> al the power of his empire, & created one *Raxanes* general therof: who fought with greater endeuour then his predecessours, but with like euent: so he him selfe with his whole armie was slain, after they had fought with equal fortune an whole day. When *Cosdras* being broke with those manifold discomfitures, fled ouer *Tygris*, proclaiming his younger sonne *Medarses* his consort in the kingdome. The which reproch & iniurie caused the elder son *Sirochus*, a forwardly young prince, to loyue in league with *Heracius*, with the conditions, that they should prosecute the warres against *Cosdras*, & *Medarses*: they finished, *Sirochus* should restore vnto *Heracius*, all y<sup>e</sup> had ben won fro him, & his predecessours, & to bound his kingdome w<sup>th</sup> the riu<sup>r</sup> of *Tygris*. This league being confirmed, certaine horsemen were sent to pursue *Medarses* & his father, who brought them both backe with their wiues: & were by *Sirochus* cast into painful prison, where not long after, they were both slaine by his cruel commaundement. Suche was the fearefull fall of him, who in mockage of the Trinitie, had built him a sumptuous house in foure liues *Zonoras*. vnto the heauens: and at the right side thereof, had

ff. ij. placed

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placed the crosse, wheron Christ our Saviour was crucified, the which he had lately taken at Hierusalem, and on the left a cocke, and did set him selfe in the middell betwene them : saying, that he was the Father of Heauen, that did sit in the middle betwene the sonne and the holie Ghost. I haue the more at large declared the particularities of *Cosdras* his ruine, because that euerie degree and step therevnto, may rightly seme to be of Gods speciall woꝝking, to the feare and terrour of al those that shall insolently reioyce at a deceitfull gale of fickle fortune, as though that were done by their owne force and strength, whiche is eyther wrought by Gods owne arme, or else permitted by his long sufferance.

### The xxix. Chapter.

Of the insolent exulting of Vgoline Earle of Pise, Fredericke the second, and Henrie the second, of their good fortune, & their falles : and againe, the moderation of mynde of Epaminondas, Philip king of Macedonie, Camillus Paulus, and Charles the first in their fortunate concourse of victories, and why at Rome a bondman did ride in the chariot with him that triumphed.

Vgoline of  
Pise his felici-  
tie.



*Vgoline Girardescus*, a citizen of Pise in *Italie*, chiefe of the faction of the *Guelphes*, hauing partly expelled and partly subdued the *Gibelines*, came to that power, that he administered at becke all things in that riche and mightie citie, and became lord thereof, and also of *Lacon*: a man of great power for riches, nobilitie, fame of his wisdom, and authoritie, and sedmed vnto himselfe and vnto others, for wife, children, and childrens children, and all other things that be desired in mans life, to be a happie and blessed man : and reaping the fruite of thinking on his felicitie, was fraught

fraught full of ioy, and confidence, and toke a delight to be still talking of it : in so much that at a magnificent feast whiche he helde on his birthe day, where he had all his freendes, and kinsfolkes : he extolled with wordes his sauourable fortune, aduiring, and aduancing it vpp to heauen, yea, he durst aske an infire freende of his, called *Marcus*, what he thought to be lacking and away. *Marcus*, whither moued by mature consideration of the fraieltie, and vnstabilitie of humane thinges, and howe deceitefull their shewe is, and with how swift a swinge they are carried about on fortunes whirling wheele, or else cartes, admonished from heauen, answered nothing : but the wrath of God : whiche can not be long away from so great prosperitie : and it must needs come to passe : seeing so many fortunate thinges are heaped together vppon one man, who neuer yet felt the contrarie fortune, that he must one day bee ouerwhelmed with some notable calamitie : The which prognostication fell out shortly after to be so true. For the power of the *Guelphes* decaying, the *Gibelines* arose vppe in armes, and besieged, and assaulted his house, and slewe one of his sonnes, and another of his nephues, that defended force from their parent. But at the length they taking prisoner *Vgolme* with his two other sonnes, and three nephues, did shutte them vp in a towre, the gates whereof they locked : and then theiue the keyes into the riner of *Arno*, that ranne thereby. There the vnhappie Father dying for hunger, saw his deere pledges, dying, also starued in his lappe : and when he crying out requested his enemies to be contented to exact only humane punishment, they would not suffer him to receiue the sacred rites due vnto Christians.

I finde also recorded, that in the great discorde betweene *Fredericke the second*, Emperour of *Almaine*, & *Innocens* the bisshope of *Rome*, the citie of *Parma*, that



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made strife on the Popes part, did shut their gates against Frederick, as he passed that way from Sicily unto Burgonie. Therewithall he being sore chased, besieged them with determination not to depart thence, before he had taken and razed it flat to the ground: to deterre all other from staying his course. This siege helde him an whole yeare and more. Before Parma in the place where he incamped, had he laide out a plotte to builde a newe citie on, and appointed places for churches: and the highe, and chiefe church he dedicated vnto Saint Victor, for a good abodement of happie successe: and the other, bothe publike and private buildings beganne to goe vp sumptuously. This citie called he *Victoria*. He coyned also money with the Image of Saint Victor, whiche hee named *Victorlates*. He did also set forth spectacles after the manner of the olde Romane Emperours, and suche in deede as might compare with those auncient shewes: being gloriously adorned with Elephants, and a great number of suche other wilde beasts: the which when the Romanes florished, & were Lords of the worlde were knowen in *Italie*: but in those dayes were straunge sightes vnto the Latine eyes. These straunge beasts were sent him by the *Sultanes* of the *Orient*, and the kinges of *Afrique*, to whome he was a frende and confederate. He also made magnificent games and playes, and brought forth and shewed vnto the people, men of vnknowne tounes, and Countreies, such as they neuer heard of before, apparelled also in as straunge attire: in this manner proudly triumphing, and requesting the fruite of victorie, (the which is the gift of God,) before that he had overcome. Thus going aboute to matche the magnificence of the auncient Romane Emperours, but attempting it in a wrong time: he fell into great lacke of money, When

Then the *Victorians*, which were before of golde, nowe beganne to be made of leather, with a very small, and thynne Image of silver: making proclamation, that they should be taken for fine golde: for his mint would be so valwe and take them. And to scale vpe the mischiefes, the *Parmesians*, and their alies falling out of the Citie, wanne his campe, the newe *Victoria*: and put the Emperour vnto a soule flight: and so the Citie of *Victoria* fell before it was finished. Yea it was overthrowen before it were reared vpe, and quite destroyed before it was built: and with his *Victoria* his Empire also flew away, and not long after his life too, being scuffled in a sicknesse, when he was likely to recouer, by his base sonne *Manfredo*. Wherefore most truly saide the diuine Poet *Virgil*.

*Nesciamens hominum fati sortisq; futura,  
Nec seruare modum rebus plerunq; secunda.*

Mans minde vncertaine is of Fate,  
And what will after fall,  
And meane to keepe when fortune fawnes,  
It knoweth not at all.

And woorthie to be enrolled in the brassen booke of The modestie  
same is *Epaminondas* the renowned Capteine of the of Epaminon-  
*Thebanes*, with whome their Partial glozie, bothe be- das.  
ganne and ended. For he the next day after he had gi-  
uen that famous ouerthrowe at *Leuctris*: whereby he  
broke all the strengthe of the invincible *Lacedemoni-  
ans*: walked abroade all vntrimmed, and sadde, hol-  
ding downe his heade: whereas he vsed at other times  
to goe bolte vpight, with his bodie annointed with  
sweete ointmentes, & with a merrie countenaunce. But  
when his friends maruelling at this vnlooked for alte-  
ration,

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Henrie the  
French king.

ration asked him, if that any ill chaunce or trouble had happened vnto him: he answered none: but because that I felt that I liked my selfe yester day better then I ought: I do chasise to day the intemperance of that ioy: wast thou bozne vnder the thicke aire of *Boetia*, and therfore are thy countremen infamed for doltes: marry I do not thinke, that the fine & subtille aire of *Athem*, did euer breed man comparable vnto thee in true wisdom, nor all the babbling Philosophers did euer shewe any such perfect president of modestie. I would vnto God that Henrie the second late king of *France*, had imprinted this Parelesse patterne in his hautie hart: and not haue thought his felicitie to be firme, the whiche, was in deede very sickle, and brittle. For he waring proude of his vnwonted great victories, hauing reconerred from the English men, the towne of *Buloigne*, and *Scotland*: the heire whereof he had obtained for his sonne, & gotten from the Empire, the Duchie of *Loreine*, with the yong Prince, and the thre famous Imperial cities, *Metz*, *Tul*, and *Verdun*, and ranged at pleasure in *Germanie*, vnder the name of recoverer of the libertie of *Germanie*, giuing the deuise of a cappe betwene two daggers, the whiche the conspiratours against *Iulius Caesar* had long time befoze vsed, and from thence had broken forth into the Duchie of *Luxenburg*, taking there the strong townes of *Inois*, and *Danwilliers*, and the castels of *Momedie*, and *Bullion*, and an other towne vppon the *Rhale*, and spoiled, and burnt *Hennault*, taking *Trelo*, *Aglay*, & *Ciman*, and had returned home to *Paris* without any losse: and the same yeare also expelled the Emperours garison out of *Siena* in *Italie*, restoring their common wealth vnto their auncient libertie: and moreover, whiche deserued no lesse glozie, had valiantly, and fortunately defended the citie of *Metz* against the Empe-  
rour



four, and his mightie armie, and prouision : forcing him after that he had lost fourtie thousand men with colde, and sicknesse, to bzeake by the siege befoze he euer gaue assault, casting into the riuer great stoze of Partial furniture, and munition, that he might the moze easily, and commodiously reduce small remnantes of his huge armie soze weakened with many incommodities: and the next yeare being 1553. the Constable had by policie, and ambushe ouerthrowen in a skirmishe, the whiche was almost equal vnto a set battel, the Prince of Piemont, General to the Emperour, taking many noble men, and among them the Duke of Arscor: and afterward he himselfe had spoiled and pillaged Artois, estates prouoking the Emperials to battel, who knowing their weakenesse kept themselves in their defended campe neere to Valencennes: his nauie also being ioyned with the Turkish flete, had wonne from the Genouaies the greatest parte of the Isle of Corsica. And Anno 1554. Rochsur Ion had burnt and destroyed Artois, and the Constable Hemalt, where he wanne againe Trelo, Aglay, Cinnaw, and after the Binges comming vnto the campe, Boune, Demcut, Mariburg, and Bincey, and befoze Rentey, the whiche he besieged, with rare felicitie, and valiaunce had with his launces disordered, and scattered al the fiede ouer the troupes of the Ritters, with their pistolets, the whiche neuer was done either befoze, nor since, vnless it were by the selfe same man Franncis Duke of Guise, at the battel of Dreux, by report of Thenet. Neither was his fortune, any thing inferiour beyonde the Alpes, for the Brisac had wonne the strong station of Hiberna, and Briel, and the great citie of Cassacle, and Monte Caluo with so much his greater ioy, because that the Duke of Alua had departed from saint Iago, the which being but a pelting holde he had besieged in vaine thre weekes, with incredible

Loss.

loss

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losse of Martiall furniture, and muche greater of his honour: leaving *Vulpiano*, the which he had deliuered from siege, and reliued the garison, to be wonne by *Dumal*, The frenche king, I say being proude of so prosperous a concourse of victozies, when that his fruitesfull Quene had brought him forth Anno 1556, two daughters at one burthen: he named the one of them *Victoria*, who within very short time after died, and with her all her fathers Martiall victozies. For An. 1557. besides the vnfortunate iourney of *Guise*, into *Italie*, he losse a great battel befoze *Saint Sintines* where were either slaine, or taken the floure of all the Nobilitie and valiant capteines of *Fraunce*: after the whiche insued the losse of the Towne, wherein were taken prisoners the Admirall, and diuerse other of the nobilitie, and afterwards also the townes of *Hawne* and *Chastellot*. And the next yeare 1558. he lost another fielde besides *Graneling*, not inferiour, for the number of them that were slaine vnto the other, but nothing so many noble men were losse, and yet were there taken Marshall *Thermes* the General, *Denabault*, *Villebon*, *Sinarpout*, with other, and almoste all the capteines and Gentlemen of name that were there. With the whiche two aduerse battels, he that had thought in his hart to haue appointed Lawes vnto all christendome, being broken: was glad to gette peace by restoring all that he had of the kirges of *Hispaine*, the Quenes of *England*, (or else to pay well for it,) of the Dukes of *Senoy*, *Florence*, and *Mantua*, the Bishoppe of *Leige*, and the *Genoiaies*, and to withdraue his garisons out of the territorie of *Siena*: and at the triumphe kept for the espousals of his daughter, whicin he had given in marriage vnto the king of *Hispaine*, as it were for a pledge of the peace, he was slain at *St. Ilt* by the Count *Montgomerie*, in the last course that he purposed to haue runne. The Quene, who had with greafe

fcare

feare dreamed the night before, that he was slaine by  
 fatall stroke of deadly lance, and the grauer sort of his  
 nobilitie in vaine, deborting him to leaue off in time  
 that dangerous pastime: specially seeing that his armes  
 were wahrenASSE with the vnwonted and toilsome  
 trauaile of these dayes running. Thus ye see howe  
 God doth pull downe the mightie from their thrones,  
 and doth disperse those that are proude, in the imagina-  
 tion of their owne hartes: suffering no man longer to  
 inioy the glad some gale of good fortune, then he doeth  
 humbly acknowledge God to be the giuer thereof: not  
 glorying therein, but thinking lowely of him selfe: as a  
 player doth not take to him any princely pride, because  
 he beareth some times the person of a Monarche, as he y  
 knoweth he shall soone after lay it downe. If that the  
 French king himselfe had bene ignoraunt of all anti-  
 quities: me thinkes his learned confessours, who had  
 taken on them the charge of his soule, might haue tolde  
 him, that when *Philip* king of *Macedonie* heard that vpon  
 one day his seruant *Tetrippe*, was victor at y games  
 of all *Greece* helde at *Olympus*, and his capteine *Parme-  
 nio* had discomfited in battell the *Dardarences*, and his  
 wife *Olympias* had brought him forth a sonne: lifted vpon  
 his handes vnto heauen, and saide: And O fortune for  
 these so many, and so great good happes, strike me with  
 some light mishappe.

Philip feareful  
 of prosperitie

The wise Prince did not insolently craue for this  
 rare success of thinges, but had the satyring of fortune  
 in suspition, whose nature he knewe to be to feare vpon  
 them a litle before with a flattering face of vn-  
 wonted prosperitie of thinges, when she intended inco-  
 nstently to destroy them: they might also haue reherled  
 vnto him out of *Liue*, that when *Paulus* *Emilius* had  
 taken prisoner *Persens* the mightie king of *Macedonie*,  
 Eg. ii. who



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losse of Martiall furniture, and muche greater of his honour: leauing *Vulpiano*, the which he had deliuered from siege, and reliued the garison, to be wonne by *Dumal*. The French king, I say being proude of so prosperous a concourse of victozies, when that his fruitfull Quene had brought him forth Anno 1556, two daughters at one burthen: he named the one of them *Victoria*, who within very short time after died, and with her all her fathers Martiall victozies. For An. 1557. besides the vntoxtunate iourney of *Guise*, into *Italie*, he losse a great battel befoze *Saint Sintines* where were either slaine, or taken the floure of all the Nobilitie and valiant capteines of Fraunce: after the whiche ensued the losse of the Towne, wherein were taken prisoners the Admirall, and diuerse other of the nobilitie, and afterward also the townes of *Hawne* and *Chastellot*. And the next yeare 1558. he lost another fielde besides *Graveling*, not inferiour, for the number of them that were slaine vnto the other, but nothing so many noble men were losse, and yet were there taken Marshall *Thermes* the General, *Denabault*, *Villebon*, *Sinampoit*, with other, and almoste all the capteines and Gentlemen of name that were there. With the whiche two aduerse battels, he that had thought in his hart to haue appointed Lawes vnto all christendome, being broken: was glad to gette peace by restoring all that he had of the kirges of *Hispaïne*, the Quenes of England, (or else to pay well for it,) of the Dukes of *Sauoy*, *Florence*, and *Mantua*, the Bishoppe of *Leige*, and the *Genoiraies*, and to withdraue his garisons out of the territozie of *Siena*: and at the triumph he kept for the espousals of his daughter, whom he had giuen in marriage vnto the king of *Hispaïne*, as it were for a pledge of the peace, he was slain at *St. Quint* by the Count *Montgomerie*, in the last course that he purposed to haue runne. The Quene, who had with greafe  
fear

feare dreamed the night before, that he was slaine by  
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nobilitie in vaine, dehorting him to leaue off in time  
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and doth disperse those that are proude, in the imagina-  
tion of their owne hartes: suffering no man longer to  
inioy the gladsome gale of good fortune, then he doeth  
humbly acknowledge God to be the giuer thereof: not  
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The wise Prince did not insolently craue for this  
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to destroy them: they might also haue reherled  
vnto him out of *Linie*, that when *Paulus* *Emilius* had  
taken prisoner *Persens* the mightie king of *Macedonie*,  
Eg. 11. who

## Byshops Blossoms.

The worthie  
wordes of Ac-  
milius vnto  
the yong Gen-  
tlemen.

who fell downe at his fete with abundant teares desi-  
ring him to take compassion on his afflicted state: after  
he had curteously comforted the king, he vsed this speech,  
vnto the Romanes: ye see here presently before your  
eyes, a notable example of the mutabilitie of mannes  
state.

Paulus his O-  
ration vnto  
the people.

I speake this specially vnto you, young men: and  
therefore it doeth not become vs to do any thing in our  
prosperitie, violently and proudly against any man, nor  
to giue credit vnto present fortune, seeing that it is vn-  
certaine what the euening may bring. He shalbe a man  
in deede, whose minde neither prosperitie shall with her  
bittle blast lift vpp, nor aduersitie breake. And also y  
when he had buried the one of his sonnes five dayes be-  
fore he triumphed of *Perseus*, and the other three dayes  
after: he spake among other, these graue wordes vnto  
the people of *Rome* at the burial of the yonger. Nothing  
did I feare more, deere countie men, from the beginning  
of this most prosperous course of mine actes: then some  
vntought of chaunce of insidious and false fortune: nei-  
ther did my feare for the publique weale cease, before  
that the violent seas of her cruelly raging had priuately  
inualed me: the whiche thing I had oftentimes before  
hartily desired of almightie God eftsones praying, that  
if any cursed mishappe did hang cuer the people of *Rome*  
for this felicitie: that he would vouchefase to turne it  
al wholly vpon me, and mine house. My two most swete  
sonnes, whome I had appointed to be mine heires  
and successours: haue I buried with almoste continua-  
ted funerals: so that now I seeme to be deliuered out  
of all daunger, and doe put my selfe in good hope, that  
the fortune of the people of *Rome* wil abide still with-  
out all staine: seeing that shee hath indicted hatred ex-  
noughe on me, and mine, by these two incomparable  
incommodities, and losses. Who now will maruell  
that



that *Philip* firste brought the kingdome of the *Macedons*, to great power and renoune, and that *Aemylus* overthrew and destroyed it, that both consider how warie and circumspect they were against all priue awaites of false fortune. Furthermore, they should not haue left untold, how that *Camillus*, when he had taken the mightie and riche citie of *Veij*, and saue that the spoyle and praye was farre greater then any man thought : with trickling teares besought the Gods, that if the fortune of the people of *Rome* did seem to be greater, then could be corrected without some great mishap : that what so euer incommoditie did for that enuie hang ouer the *Roman* name, that it might be wholly turned vpon his head: and then not long after *Camillus* the capteine, was banished by the vnthankfull people, and also the citie of *Rome*, the conquerour taken sacked, and burnt by the *Galles*. Moreover, they might haue shewed him, that it was the auncient blage of the *Romanes* at their triumphes, that a slave, a physician of enuie, (sayes *Plinie*) should ride behinde in the chariot with the triumpher, least he should like him selfe to wel (as writeth *Iuuenal* :) and holding ouer his heade a great crowne of golde, set with precious stones, did often call to the triumphant to looke behind him : & also by *Zomoras* his report, a whip & a bell were hanged at his chariot, to admonish him that he might for all that present proude pompe, fall into so greate calamities, that he might be scourged with a whip, and put to death : (for all that were executed at *Rome*, did vse to weare belles : least any man as they went to executiō, might defile him self, as they thought, by touching them.) But if that the negligent friers had sayled to admonishe him of a thing, that did so greatly apperteine vnto his soules health, and also to his long felicitie on the earth, whereof some are farre more carefull, then for their suerlasting blisse : yet might he haue

Camillus his  
feare of for-  
tune.

A slave rideth  
with the tri-  
umphing con-  
sul

A whip and a  
bell hanged at  
the triumphant  
chariot.

## Byshops Blossoms.

bene put in mynde of his dutie by that rare example of moderation of mynd in *Charles* the fift, his perpetuall enimie. Who neither when newes was brought him, that *Frauncis*, the mightie and flourishing king of *France* was taken prisoner by his capteines, befoze *Pania* in a bloody battell: where a great parte of the nobilitie of *France* were eyther slaine or taken: neither when he vnderstode that his souldiers had sacked that proude citie of *Rome*, the which had in time past ruled and reuled the whole world, and that they besieged in the castle of *S. Angelo*, the which could not for lacke of victuals holde out, yea, a fewe dayes: his bitter enimie *Clemens* the 7, byshop of that See, who was not contented spitefully to haue laboured to set all the princes of *Chzistendome* in his top, but also had earnestly, & incessantly solicited his subiects, and renowned capteines, & namely, the valiant Marques of *Pescara*, to revolt from him: at neither netres I say, of such rare felicitie did he giue either publickely or priuately any signe of reioyng, but onely commaunded for the firste, deuout supplications vnto God to be holden seuen dayes, & fortie for the Pope, that he might escape the cruell handes of his souldiers, without any bodily harm & misusage. I read also in *Marlius* his common places, that the citizene of *Antwerp* long after presented him with a very faire peece of *Arras*, wherin was set forth very sumptuously & liuely, y bat-  
tel of *Pauie*, where y french king was taken prisoner by the *Emperials*. There was also expessed the names of *Frauncis* the king of *France*, & of all the noble men that were taken or slaine at that battell. But when this most Emperour had viewed it, he refused to accept it, least he should seme to vpbzaide vnto other their calamities & miseries. Whereof they that presented it, being admonished, toke home the arras with them, & caused the names to be taken out, & then being brought againe,  
he

he with heartie thanks receiued it, & commended the worke. This his singular moderation of mynde, and conquering of him selfe and insolencie, the which very fewe of them that haue banquished al other men, could euer attaine vnto, was farre moze famous then the taking prisoners of the two mightie Princes, then the sacking of the citie that had ben Ladie of the world, and at this day also the greatest citie of Christendome, then the conquest of the kingdome of *Tunes in Afrike*, then the subduing of the Germanes, and the passing ouer beyond *Albis*, the which the proud Romanes, when they were in al their greatest roialtie were neuer able to do: for this victorie might he iustly vse his word, *Plus ultra*, passing not only the bounds of *Hercules*, & the Romans, but also of cursed enuie: & which after all earthly victories remaineth still inuincible, and can not be subdued, but by this sword of modestie and humilitie.

## *The xxx. Chapter.*

Of the vnfortunate fall of many great conquerours & founders of Empires.



**A**D note that I haue declared the fearefull fall of those, that I knowe not, whether moze wickedly, or foolishly, would be accounted Goddes, and also of them that proudly vaunted of their victories, without humble confession and acknowledging that they receiued them from heauen: I prosecuting my purpose, will shewe, that all those that haue ben famous for victories, and the fawning of fortune haue also had often admonitions of their sickle frailtie, brittle blisse, and tottering state.

Wherefore passing ouer in silence *Cyrus* the greates, & founder

*Cyrus the greates*



## Byshops Blossoms.

Michridates  
the great,

founder of the *Persian* Empire, who was slaine with his whole armie of two hundzeth thousand by a weake woman, *Tomiris* Quene of the *Massagets* : and the greate *Mithridates* Expator, king of *Pontus*, who after he had augmented his fathers kingdome, with the conquest of two and twentie nations, and had won a great part of *Greece*, and the signozie of the sea from *Cilicia* to *Thracius Chersonesus*, had kept warres fourtie yeres with the *Romanes*, and vanquished their capteines, *Cassius*, *Murena*, *Cotta*, *Fabius*, *Triarius* : *Sylla*, restrained him within his fathers kingdome, *Lucullus* so afflicted him, that for despaire he murdered his two wiues, and sisters, and finally, *Pompey* quite euerred : who would not graunt vnto him humbly desiring it, of his two and twentie kingdomes, not so much as the poze one of *Pontus*, and for that also to paye a yerely tribute : wherefoze after that foure of his sonnes were taken by *Pompey*, and the eldest reuolted vnto him, and also one of his daughters taken, and the other two poysoned by him selfe, he desperately caused a Barbarian to kill him, least he should haue come aliue into the hands of the *Romanes*, and to be carried in the triumphe as a laughing stocke : and another *Mithridates* the great, king of the *Parthians*, who augmented the Empire, with the accesse of many kingdomes, and oftentimes discomfited in battell the valiant *Scythes* : but when he was in his greatestt ruffe, being returned out of *Armenia*, the *Parthians* expelled him out of the kingdome, for his crueltie : and his owne bzother inuaded the emptie sieg, and taking him prisoner at *Babylon*, caused him vnnaturally to be slaine in his sight : and *Antiochus* the great, king of *Syria*, who after great conquestes atchieued in *Syria*, *Asia*, and *Greece*, was ouerthrowne in battell by the *Romanes*, and forced to buye peace with the losse of all his deminions on this side the mountaine *Taurus*, and the payment

An other Mi-  
thridates the  
great.

Antiochus the  
great.

and the paymente of suche a mightie masse of money,  
 that not beeing able to leuie it of his owne possessions,  
 he attempted to robbe the riche temple of *Iupiter Dyn<sup>s</sup>*  
*demenus*, oz as sayes *Strabo*, of *Belus*, where he and all  
 his armie were slaine by a soudeine incursion of the in-  
 habitauntes of the countrie: and *Pompey the Greate*  
 who moze augmented the dominions and reuenues of  
 the *Romaine Empire* then all the capteines befoze and  
 after him, was after the greate ouertholwe giuen him  
 by *Cesar*, trayterously slaine by the boy kinge *Ptolomey*  
 and his geldinges: and *Mathewe the Greate*, *Lozde*  
 of *Mylan*, who amonge other his variable chaunces was  
 expelled out of the citie, and constreyned twelue yeares  
 to get liuinge by fishinge: and beeing restozed was at  
 the age of seuentie yeares, forced to abandon the citie  
 of *Mylan*, and to resigne his Empire vnto his sonne  
*Galiazo*, who had vnnaturally, not longe befoze reuol-  
 ted from him: and dying of this anguisthe, and grieve,  
 the bodie of him, beeing ercommunicated by the Pope,  
 was buried in a priuie and vile place, his death beeing  
 longe time kepte close, lesse his carcasle in the aduerse  
 fortune of the warres, mighte haue bene subierte vnto  
 the reproches and vilanies of the Popes cruel Legate:  
 and the greate *Sforza*, who besides his ouerthowes in  
 fight at *Viterby*, at *Crixta*, at *Aipua*, and his beeing  
 taken prisoner in fight at *Casaleccio*, and also twice in  
 captiuitie thzough treason, firste by *Pandulpho Alepo*,  
 the Queene of *Naples* darlinge, and then kepte foure  
 monethes in the newe castell of *Naples*, lookinge eue-  
 rie day when his bzeath shoulde be stopped by that effe-  
 minate lecher: & after wardes by *Iames Earle of Mars*  
*chia*, who had married the Queene, where he escaped as  
 narrowly, and his manie other greate daungers: was  
 at the laste drowned in the riuer of *Lyris* oz *Gariliano*,  
 by the vnfortunat founderinge of his horse: and the  
 greate

## Byshops Blossoms.

Gonsalues  
the greate.

greate *Gonsalues*, who only of all the famous warricours  
of our age ( the whiche haue yet excelled for noble  
chiefteines ) obtained the proude name of the greate :  
this victor ious gentleman after, y he had conquered out  
of the hands of the French men the riche kingdome of  
*Naples* for his Prince *Ferdinando* the kinge of *Hispaine*,  
was by him ingratfully put from the gouernement  
therof, and almost also from his life, for false suspicion  
of treason, and euer afterwarde kept from all honour  
and office to leade a lothsome life farre from the courte  
and felde at home, as it were in an honest banish-  
mente, and there for to see his eldest brothers heire  
for a light occasion banished the courte for euer : and to  
his greater griefe, his owne natie place, his nephues  
chiefe castle razed downe to the grounde, notwithstan-  
dinge his most suppliant sute, the whiche was also  
farthered by the earnest prayers of the French kinges  
honourable Ambassadors : for the implacable Prince  
by all meanes sought to spite him, and to empaire his  
Princely Portre and riches as one whome he suspected  
to be to greate : so that he was aptly compared by a no-  
ble man of *Hispaine* vnto a greate shippe in a shalowe  
water, the which abides in continuall feare to be losse  
by strikinge and sticking on the flattes : and *Cresus* the  
mightie kinge of *Lydia*, whose inestimable riches haue  
euer synce bene a prouerbe throughout the worlde, be-  
reste of all by *Cyrus*, and forced to ende his long life in  
bondage: and *Philippe* kinge of *Macedonie*, the mightiest  
kinge of all *Europe*, saies *Diodorus*, in his time, and who  
durst for the largenesse of his Empire ( for he conque-  
red *Thessalia*, *Greece*, and manie other countries adioy-  
ning vnto him ) reckon him selfe matche vnto the twelue  
Goddess, slaine by his subiecte *Pausanias* at the sumptu-  
ous mariage of his daughter vnto the kinge of *Epyrus*,  
in the middest of his myzth, yea and of his conquestes,  
when

Cresus  
kinge of Ly-  
dia.

Philippe  
kinge of  
Macedonie



whē he had leuied two hundzeth thousand *Greekes* sate  
men, and fifteen thousand hoꝛsemen, besides the power  
of *Macedonie*, *Theffaly* and all his *Barbarous* domini-  
ons to inuade the *Persian*: and *Antiochus* kinge of *Sy*,  
*ria* surnamed the noble, who was slaine going aboute  
to speile the temple of *Diana* at *Helimais*: onuttinge al-  
so the two walls of *Greece* *Milciades* and *Themistocles*:  
of whome the one destroyed the huge armie of *Darius*,  
and the other of *Xerxes*, and mightie Emperours of  
*Persia*, after warde died both in great miserie, the one  
becing caste into pꝛison by the vnthankfull people, and  
the other banished where he poysoned himselfe: and y  
two lightes of the *Romaine* Empire the two *Scipiones*  
*Africani* of whome the one was banished out of his  
countrie, the which he not only had conserued from the  
rage of *Hanibal*, but also enlarged with the dominions  
of the *Hispaines*, and all *Asia* on this side *Taurus*: but  
the younger after he had razed *Carthage* and *Numantia*  
the two terroꝛs of the *Romanes* was one night shame-  
fully murdered at *Rome* in his bedde, without anie in-  
quisition after made howe hee came vnto this vnwoꝛ-  
thy ende, to whome his countrie was almost as muche  
bounde as vnto their founder *Romulus* whom they cru-  
elly tare in pꝛeces: shewing at the verie firste what re-  
warde all their benefactors shoulde looke foꝛ of  
that vnthankfull and vngratious people: passinge  
also ouer in silence *Lucius Sylla* who onely of all men  
named himselfe happie, because that hee had oppꝛes-  
sed the libertie of his countrie, and pꝛoscribed and  
slaine so manie of his countrie men, was eaten to  
deathe with lice: his bodie gnawing it selfe, and bree-  
ding his owne punishmente: noꝛ *Dionysius* the elder,  
who of a meane man became Loꝛde of the mightie  
state of *Syracusa*, yea, and of the whole *Islande* of *Si-*  
*cyl*: out of the whiche hee expelled the *Carthagis*

*Antiochus*  
*Epiphanes.*

*Milciades*.  
*Themistocles.*

The two  
*Scipiones.*

*Romulus.*

# Byshops Blossoms.

Lyfander,  
 Epaminon-  
 das,  
 Pelopidas,  
 and Conon.  
 Hanibal.  
 Brennus.  
 Aurelianus.  
 Alboinus.  
 Enghifte.  
 Belisarius.

ginians, and subdued manie cities in *Italie*, and was growne vnto this power that he was able to bringe firscoze thousande footemen, and twelue thousande horsemen into the fielde, and foure hundred and threescore shippes into the sea: yet at length beeing broken with continuall warres, was slaine by his owne people: noz yet reherse the vnfortunate fatall fall in fighte of the three gemmes of *Greece*, *Lyfander*, *Epaminondas*, and *Pelopidas*, and the manifeste foiles, and finally the banishment of the fourth and laste famous capteine of *Greece* *Conon*: noz *Hanibal* the honour of *Afrike* banished his countrie, and after diuers wandzings forced to poison himselfe, lest he shoulde haue becne a Maye game vnto the rresull *Romaines*: noz *Brennus* kinge of the wanderinge *Galles*, the terrour of *Greece*, who slewe himselfe, after that he sawe his inuincible armie destroyed from heauen: noz *Aurelianus*, who reduced into one the *Romaine* Empire, beeing manie yeares tozned into peeces by thirtie tyrants, but was slaine by his seruant: noz *Alboinus* the founder of the kingdome of the *Lombardes* in *Italie*, murdered by the treason of his owne wife. Nowe *Enghist* who first brought into *Britaine* the *Saxons*, & chaunged y name of a parte therof into *England*, slaine w a great power in battell after that he had scene his brother *Horsa* fallen by the like feate: noz the valiantest capteine that euer serued Prince, *Belisarius*: who triumphed estcones of the *Persians*, and reduced vnto the *Romaine* Empire bothe *Africa*, & *Italie* whiche had beene longe time quietly possessed by the *Vandalles*, and *Gothes*: yet he, whome no mans might could mate, cursed enuie ourthelwe, rayfed by a displeasure taken againste his proude wife, by the insolente Emperesse: who stirred the shameful indignation of her husband not only to bereaue him of his sight but also of his goodes: so that he was forced to begge his breade, who had

had triumphed ouer all partes of the worlde. For min-  
 ding to recite *Orchanes* the seconde Prince of the *Turkes* Orchanes.  
 who after y<sup>e</sup> he had conquered *Mysia*, *Lycaonia*, *Phry-  
 gia*, *Caria*, and the citie of *Prusa*, & extended his Empire  
 vnto the *Hellesponte*, and the Sea *Euxine*, was slaine  
 in a greate ouerthrowe giuen him by the *Tartars*: nor  
 his sonne *Amurathes* slaine by a slave of the *Disputes* of Amurathes.  
*Sernia*, after that hee had conquered a greate parte of  
*Thrace*, the lower *Mysia*, the *Triballes*, and *Besses*, and  
 discomfited in a greate battell the power of *Sernia*  
 and *Bulgaria*: nor howe his sonne *Baiazer*, after that he Baiazer.  
 had subdued all *Thrace* excepte *Pera*, and *Constantino-  
 ple*, the whiche he besieged eyght yeares, and doubt-  
 lesse had taken it, if that he fearing the cominge of *Sis-  
 gismunde* the Emperour with a greate power, and not  
 broken by the siege to giue the *Westerne Christians*  
 that famous foile at *Nicopolis*, and afterwarde wonne  
*Macedonia*, *Thessalia*, *Phocis* and *Attica*: was take pri-  
 soner by *Tamberlaine* with the losse of two hundredth  
 thousande *Turkes*, and made during all the reste of his  
 lamentable life, a miserable blocke for the proud victor  
 to mounte on horsebacke, and also was carried abonte  
 with him in an yron cage, to gnaw bones vnder the  
 table among his dogges: nor howe the *Partiall prince* Swatoflawe.  
 of the *Misconies* *Swatoflawe*, after that he had sub-  
 dued *Bulgaria*, and all the countrie euen vnto *Thonawe*,  
 discomfited the Emperours of *Greece* with their huge  
 armie, & forced the to redeeme the sacke of *Constantino-  
 ple* with a greate weight of golde, was at the length  
 slaine in an ambushe by *Cures* Prince of *Pleczenig*, and  
 a maizer made of his skull, about the which was ingra-  
 uen: by seekinge other menues he losse his owne: nor  
 howe the three *Italian tyzantes* of our time, of whom  
 two were *Cretis sanguine Diuum*, two Popes sonnes,  
 the thirde a neare Sib vnto Pope *Clemens* the seuenth,  
 Wh. iii. who



## Byshops Blossoms.

Alexander  
di medici.

Peter Luigi.

Cesar  
Borgia.

who oppressing wrongfully the libertie of his coun-  
trie, aduanced this vnchristie bastard *Alexander*  
*Di medici* vnto the Duchie of Florence, where within  
fewe yeares for his tyrannie and lecherie, he was ha-  
ted of all men and slaine by his cosen and familiar *Laurence*  
*Di medici*: the which fate also befell for his sens-  
ible manners vnto *Peter Luigi* created by his father  
*Paule* the thirde Duke of *Placentia* and *Parma*, but that  
greater vilanies were done vnto his deade bodie by the  
angrie multitude: y<sup>e</sup> thirde, but the firste in order of age  
was, *Cesar Borgia* sonne vnto *Alexander* the sirte, one  
that for cruel murdering of noble men passed the cur-  
sed memorie of *Tyberius*, *Caligula*, *Claudius*, *Nero*, *Domitian*,  
*Commodus*, *Seuerus*, and al the rest of those Romaine  
Monsters.

And firste to lay a fit foundation for his ambitious  
buylding, he caused his elder brother *Frauncis* Duke of  
*Candia* to be murthered in the citie one night after they  
had supped together merrily abroade, and threwe his  
bodie into *Tyber*: for no other cause, but for that his fa-  
thers minde was that *Frauncis* shoulde marrie, and in-  
crease the name of y<sup>e</sup> *Borgia*, the which he would make  
honourable with large dominions, but *Cesar*, he had as  
it were banished into the cloyster of religion, disguising  
him with a redde hatt, the whiche was farre inferiour  
vnto his royal harte and immesurable desire of earthly  
honours, who bare in his ensigne this worde *Aut Ce-*  
*sar aut nihil*, an Emperour or nothinge: the which insa-  
tiabie thirst of his, the *Colonnese* fearinge that he would  
quenche with their bloude, abandoned all their domi-  
nions and landes, and fledde away folowing the *Castor*  
who some say bites off his owne stones when hee is  
hardly persued: knowing, that for them onely his death  
is

## Byshops Blossoms. 122

is sought: but the *Orsines* allured with his liberal inter-  
teinemente to serue him in the warres, were almoste  
all murdered. *Baptista* the cardinall at *Rome*, *Frauncis*  
the Duke of *Grauna*, and *Paulo* in the territozie of *Pe-  
ragia*, *Liberto* Prince of *Firma*, & *Viteloccio Vitelli* one of  
the Princes of *Civita de Castello* at *Senogallia*, the which  
caused all the rest of the *Vitelli* to flie, and by their liues  
with the losse of their liuinges.

And also the noble men of the house of *Gaieta* who  
possessed the towne of *Sermoneta* in *Campagna di Roma*,  
*James Nicholas*, and *Bernardine*, beeing slaine, some one  
way and some an other, yealded their castels lands, and  
goodes vnto *Cesar*. And also the Dukes of *Camerino*  
*Cesar*, *Anibal*, and *Pyrrhus*, were expelled their domi-  
nions and strangled. *Astor Manfredi* Prince of *Fauens-  
za* yealdinge the towne and himseife vppon promise of  
safetie, was slaine, and cast into *Tyber*. Further-  
moze *Pandulpho Malatesta*, *John Sforza*, and *Guido Ubal-  
do*, had rather by flight leaue their dominions of *Rimini*,  
*Pesaro*, and *Vrbine*, vnto the intruding tyranne, then be  
murdered. And also *James Appiano*, let him haue the  
prinzipalitie of *Piombino*.

But *Catharine Sforza*, who reigned at *Forly* and *Imola*,  
hauiug lost by force her dominions, & being taken priso-  
ner was brought in triumphe to *Rome*. But while by  
this bloudy way he encroched on al the prinzipalities a-  
bout him, he also commaunded y prince of *Beselio* & bade  
some vnto *Alfonse* kinge of *Naples*, yea and his sisters  
husbande, to be slaine in her chamber, yea & in her bed-  
being befoze wounded, in y Courte of y church of *Saint*  
*Peter*, but so that it was thought he woulde escape.

And by the same meanes he dispatched the yonger  
*Borgia*, the Cardinal, because he had seemed to fauour  
the duke of *Candia* his brother.

We

## Byshops Blossoms.

he also saugely slue as he came from supper, *John Cerebellion*, a man of greate nobilitie, both at home and also in the warres, because he had severely kept the honestie of a gentlewoman of the house of *Borgia*. He did also put to death *James Santatrucio* a noble man of *Rome*, the whome there was no man more friende and familiar with *Cesar*: neither for anie other cause but for that he was able vpon a souldaine to gather together a stronge bande of lustie felowes of the *Orsine* faction & make them couragiously to attempt anie exploit. But when for this cursed and vngouernable desire of Empire, he and his father had appointed to poyson at a feast certeine noble and riche princes: his man mistaking the flagon, gaue thereof vnto the vngracious father, and worse sonne, whereof the father, being olde, died, but his blessed byrde a lustie younge man, was by manie medicines conserued to greater punishment: for after the death of *Alexander*, the *Colonese* and the *Orsines* that were lefte, returned vnto *Rome*. When *Cesar* that he might not be ouermatched by haucing warres with both the families, restozed vnto the *Colonese* all their possessions, on whome in diuerse places he had sumptuously buylt. *Guido Deseltrie* recovered *Vrbine*, *John Sforza Pesaro*, excepte the castle *Malatesta Riminie*, but the castle was stil retayned by *Cesar*, and the *Baleones Perugia*, through the helpe of the *Orsines*, who also toke *Tuderto* with the castell, and put to shamefull death the capteine, and with like successe at *Viterby*, *Ameria*, and all the cities there aboutes, either they restozed the Princes of their owne faction, or else strengthened them: and had also besieged *Cesar* in *Nepe*, if hee had not fearefully fledde into *Rome*, the whiche hee obteyned of the newe Pope *Pius*, as a safe refuge: but Pope *Pius* dying within twentie & seven dayes, the *Orsines* also entered the citie with a greate power, whome the greatest



test parte of the citizens fauoured: and the *Orsines* requested that *Cesar* might according to iustice be put to death for his manifolde murders, or els kept in surewarde in the castell vntill that his cause were hearde. But while the matter was prolonged with outragious altercations: *Cesar* being afrayde stale away out of his house in the Suburbes into the Popes palace: then his souldiours, who vntil that time had valiantly guarded him, perceiuing that their Capteines courage quayled, and that he sought for hyding holes: fled also awayne, some to one place and some vnto another, leauing him guardlesse among the cruell companies of his enemies, and forcing him, because hee could otherwise stande in no suretie of his life, to desire as a greate benefite, to be cast into the castell of *Saint Angelo* vntil that a new Pope were created: the which being *Iulius* the seconde, would not set him at libertie, befoze that he had deliuered vp all the Castles and townes that he had in the territorie of *Rome*, *Romandiola*, and the duchie of *Spolieto*. But not long after preparing at *Naples* an expedition into *Romandiola*, he was at the Popes earnest suite imprisoned in the newe castell, and shortly after carried into *Hispanie*, where he brake prison and fledde vnto the kinge of *Nauarre*, whose neere coufine he had married: and there was slaine in a skirmishe, with this euent, that not being knowen he was spoyled of all his armour and clothes, and left starke naked, and so brought by one of his seruauntes vnto the citie of *Pompelona*, where he had sometimes bene Bishoppe: a notable document of mannes miserie. But as I saide befoze, I passing ouer in silence all those greate woorldinges, whome Fortune at the last ouerthrowe, will examine the liues and infortunities onely of those, whome the woorld doth account most fortunat, and search whe-

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ther that God did not oftē make them to feele his force,  
and to confesse their owne frailltie.

## The xxxi. Chapter.

The vnluckie chaunces of  
Augustus.



**A**D first I will beginne with him  
that thought so well of his owne for-  
tune, that when he sent his nephue  
*Caius* into *Armenia* against the *Para-  
thians*, he wished that the loue & good  
will of *Pompey*, the hardinesse & pro-  
wesse of *Alexander*, & the Fortune of him self might  
accompanie him.

Neither had hee alone this opinion of his  
good Fortune, but it was also generally receiued of  
all men, in so much that it was decreede and also  
kept vntil the time of *Iustinian*, that the people shoulde  
crie at the creation of a newe Emperour: *Augusto fe-  
licior, melior Traiano*, God make thee moze fortunate  
then *Augustus*, and a better Prince then *Traiane*. In  
*Augustus* (sayes *Plinie*) whome all men do call happie,  
if that all thinges in him be rightly esteemed, shal great  
sicklenesse of Fortune be found. First, his repulse in  
the office of the maister of the horsemen vnto his vn-  
cle *Iulius Caesar*, and against his will *Lepidus* preferred  
thereinto. The enuie and hatred of all men: yea, and  
of the posteritie, for the proscribing of *Cicero* his ad-  
uauncer and college in the Consulship: that he had to  
bee his colleges in the Triumvirate, verie naughtie  
men.

Neither

Neither was his portion equall : for *Antonius* had farre the greater.

At the battell of *Philippi*, his sicknesse and discomfiture by *Cassius*, and running awaye, and hiding of him selfe, being sicke thre dayes and hyding of him selfe in a marriſh thre dayes, being ſoze sicke. The cares y he was wapped in after his returne from *Philippi* to *Rome* : where going about to allot landes throughout all *Italie* vnto the ſouldiours : the auncient poſſeſſours, with great exclamations and complaints repined thereat : wherein they had their earneſt fauourer *Lucius Antonius* the Conſul, and brother vnto *Antonius* the Triumuir, who would haue the ſouldiours paid out of the goods of thoſe that were proſcribed, and did alſo put them in hope of the ſpoyle of riche *Aſia*, the which did make their ſæth to water.

*Oſtavian* being thus beſett on all ſides with troubles, coueted to pleaſe bothe the Senate and people, and alſo the ſouldiours : but in verie deede he offended them both : in ſo muche that he had bene almoſt ſlaine by the ſouldiours, for commaunding at a playe a common ſouldiour to be taken vpp, that ſate vppon one of the riui. graces, where, by the law, no man might ſitt vnder the degre of an horſeman of *Rome*. Hereunto addeth *Plinie*, the famine that was in *Italie* by reaſon that *Sextus Pompeyus* and *Domitius* woulde ſuffer nothing to be brought thether by Sea.

Then *Lucius Antonius*, and *Fulvia*, wife vnto *Marcus*, fell out with *Oſtavian*, and wrote vehement letters vnto *Antonius* y Triumuir againſt him, as though he had attempted to murder his childzen : *Lucius* had ſeuenteene legions & the amitie & aide of *Ventidius*, *Aſinius*, *Pollio*, & *Calenus*, who had either of the a great power : & on y other ſide *Oſtavian* had y il will of y Senate, & of al *Italie*, for his diuiſion of the lãds among y ſouldiours : the



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the which brought him into this agonie and extremi-  
tie, that debasing him selfe, he earnestly sued to haue  
the olde souldiours to sit in iudgement and heare the  
controuerſies betwene *Antonius* and him: and after-  
warde, when for all his labouring to haue the matter  
taken vp, the warres brake out, he was almost inter-  
cepted at the siege of *Perugia*, by a band of sword play-  
ers that sallied out, while he was sacrificing vnto y<sup>e</sup>  
Gods. After this followed two incomparable losses of  
two mightie fleets by tempest in the *Sicylian* warres  
against *Sextus Pompeyus*: and then another hyding of  
him selfe in a caue. And also he being vanquished by  
fight on the Sea, his enimies so egerly pursued him,  
that for feare he should be taken, he earnestly desired  
*Proculus* to ſea him. Also *Pompeyus* capteines, *De-  
mochares*, and *Appolophanes* ſoudenly oppreſſed him:  
from whome he hardly escaped at the laſt with one on-  
ly ſhippe, and afterwarde walking on ſoote from *Lo-  
crie* to *Rhegium*, he ſawe certeine brigantines of *Pom-  
peyus*, dragging along the ſhoare: then he thinking  
them to be his owne, went downe vnto the water ſide  
vnto them, and was almost taken: and forced to ſeek  
his ſafetie by ſying thorough blinde pathes, where hee  
was welnere ſlayne by a bondman of *Aemilius*, who  
thought that he had then good occaſion offered him, now  
he was alone, to reuenge the death of his maiſter vn-  
juſtly proſcribed by *Octavian* and his fellowes. In his  
*Dalmatian* warres was he twice wounded, once in  
fight on the right knee with a ſtone, and at the ſiege of  
a towne on both his armes and legges with the fall of  
a bridge.

Twice alſo was he greatly endangered by tem-  
peſt, all the tacklings of the ſhipp, wherein he was,  
being broken all into peeces, and the rudder cleane  
ſtrucken off.

And

And two great foiles had he in *Germanie*, one vnder *Lollius*, the which was moze shamefull, then hurtfull: and the other vnder *Varus*, the which was almost pernicious, thre legions with the General, and the capteines, and all the ayde of the strangers being slaine. When newes was brought him of this great ouerthrowe, he commaunded watche and warde to be kept in the citie, that no tumult should arise therein, and pzooged vnto the Presidents of the pzouinces, & time of their gouernment: that the alies might be kept in their obedience by men of experience, and them that the Pzouinces knew. He also bowed playes, which were called the great, vnto *Iupiter Optimus Maximus*, to turne the comon wealth into a better state, as it had bene done befoze at *Rome* in the *Cymbrian* and *Sociall* warres, when the citie stode in great daunger of sacke and destruction. For he was so dismayed, that for the space of many moneths after, he letting the haire of his head, and beard growe long, would euer and anon crie out: *Quintili Vare redde legiones: Quintilius Varus* render thy legions: and that day did he euer afterwarde keepe for an heauie and mournfull day. *Plinie* rehearseth also for incommodities and infortunities, lack of monie to pay his souldiours their wages, and lacke of able men to serue in the warres: and therfoze was he forced, contrarie vnto the auncient orders, to presse forth 20000. bondmen: a great pestilence in the citie, and sundrie defacings thereof by fire: a great famine and thirst throughout all *Italie*, often dangerous mutinies of the souldiours: & foule scozning and scoffing of the people at his Maestie, the incomparable losse of his good and noble adopted sonnes, the valiant *Drusus*, and *Marcus Agrippa*: and the towardly yonge gentleman *Marcus Marcellus*, his sisters sonne, and *Caius*, and *Iulius* his daughters sonnes by *Agrippa*: but greater grieve for the lewde disposition of other of

his

his

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his childzen: his onely naturall child *Julia* conspiring his death, and openly playing the harlot: wherfoze he banished her: but her infamous life was such a shame vnto him, that he brake the matter touching her punishment vnto the Senate by libell being absent: and a long time after absteyned from al companie: and oftentimes was hee minded to put her to death, but continued still so seuer against her, that hee could neuer be entreated to reuoke her: although that many great men made great sute for her, and also the whole people of *Rome*, did oftentimes request it: but being at one time very impotunate, they so chafed him, that in his choler, he wished them all such wiues, & such daughters. The like rigour also did hee vse towarde her daughter *Julia*, who followed her mothers steppes, & gaue comaundement, that the child wherof she was deliuered after her condemnation, should be destroyed: and also left order by his wil, that neither of them should be buried in his Sepulcher. Moreover her sonne *Agrippa Posthumus*, whom he had adopted, and ordeyned for his successour in the Empire, did he for his vile and cruell nature disinherite, and banish vnto *Surrentum*. But afterward when he saw that for all this he would not become moze tractable, but euery day moze madder then other, hee transported him into an Island, where he was kept with a guard of soldiers: and prouided by a decre of the Senate, that hee should be kept there during his life: and at all mention made of him, or the two *Julia*, he would sigh deeply, and brake out into a Graeke verse.

*O would to God I had neuer wedde wife.  
And without children had ended my life.*

And vsed neuer other wise to call them, then his three  
botches, and eating cankers. Of diseases he had store,  
the



The bꝛopſie, ſwelling ſides, the impetige thꝛoughout all his bodie, his left hippe, thigh, and legge ſo ill, that hee oftentimes halted, and was lame thereof: and alſo hee ſometimes felt the foꝛfinger of his right hand ſo weake, that being benumbed and contracted with cold, hee could ſcarce bꝛing it foꝛ to wꝛite, yea with the helpe of a ring of hozne. He fell into many great and daungerous ſickneſſes, thꝛoughout all partes of his life: but his greateſt ſitt was immediately after hee had conquered the fierce *Cantabri*, at what time (ſayth *Plinie*) the greateſt part of death was receiued into his body, his liuer was quite marde with diſtillations, ſo that hee being bzought into deſpaire of recoderie, entered of neceſſitie into a contrarie, and doubtfull kinde of cure: becauſe hot ſomentations had done no good, he was conſtrayned to be cured by cold, thꝛough the aduiſe of *Muſa* his Phyſician. Some other ſickneſſes had he that did take him every yeare, and would returne alwayes at a certaine time. Foꝛ moſtly he was ſicke about that time of the yeare, that hee was hozne, and at the beginning of the Spring, his ſides would be ſwolne, & in Southerne tempeſtes hee was troubled with the Rheume, where withall his body being ſoze ſhaken and weakened, hee could not well endure either cold oꝛ heate. In the winter hee was defended with foure coates, and a thicke gowne, and all the foꝛepart of his ſhirt that couered the bulke of his body was wollen: he woare alſo bꝛeches, & netherſtockes, thinges very rarely vſed in thoſe dayes. But in the ſumer he would lie with his chamber doꝛe open, yea, & oftentimes in open galleries, where ſpoutes of cold water ſhould continually runne, & a man ſtoode by him ſtil fanning his face. But the Sunne was he not able to abide, no not in the winter: noꝛ euer walked abroad, yea at home, but in a great broad hall. Moꝛeouer hee neuer trauelled but in a licter, and moſtly in the

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the nighte, but so softly, and with so smal iournyes, that hee would bee two dayes in riding to *Tibur*, or *Preneſt*, twelue miles from the citie. Beſides all thoſe daungerous diſeaſes was his life often aſſaulted with a great number of perillous conſpiracies: firſt of younge *Lepidus*, then of *Varro*, *Murena*, *Fannius*, and *Cepio*, and anon after of *Marcus Egnatius*, and then of *Plautius Rufus*, & *Lucius Paulus*: and beſides all theſe of *Lucius Andasius*, a verlet that had been cōdemned for forging of falſe writings, & one impotent both by nature and yeares, and of *Epicadus* a mungrell, hauing a *Parthian* to one of his parentes, and laſt of all of *Telephus*, a bondſlaue and nomēclatoꝝ vnto a woman, to tell her the names of men: for he was not free from the danger of men of y<sup>e</sup> moſt vileſt condition. This rascall roge had practiſed to murder him and the Senate: becauſe the ſoule had ſurely thought and beſeſt, that y<sup>e</sup> Empire was allotted to him by the loving Ladies of deſtinie. Whereouer once was there taken nere vnto his chamber, hauing deceiued the watch and porters, a dudge of the *Illyrian* armie being armed with a woodknife. And beſides theſe conſpiracies rehearſed by *Suetonius*, we read in other of one made by *Cornelius Cinna*, and his complices. Vnto theſe infortunities *Plinie* addeth the great ſuſpicion that hee had of *Fabius*, and the diſcloſing of his ſecretes, and his laſt care, the cogitations and counſelles of his wiſe and her ſonne *Tiberius*: who are thought to haue poiſoned him with figges, fearing leſt that if he liued longer, hee would haue diſherited *Tyberius*, or els haue toynd yong *Agrippa* with him: finally he died, leauing to be heire of his large Empire, not his owne ſonne, but his enemies, *Tyberius* ſonne to *Domitius*.

The

## The xxxij. Chapter.

Of Traiane.

**T**R A I A N E that conquered the fierce Daces with their valiaunt king Decebalus, that had foiled many *Romane Capitaines*, and also subdued the *Armenians*, and *Parthians*, a great part of *Arabia*, and went so farre Eastward with victorious ensignes, as neuer did *Romane*, either befoze or since: and wrote vnto the Senate, that he had conquered such nations as they neuer heard off befoze, nor could name: yet deserued not the name of an happie man. For streight after his returne out of *Armenia* and *Parthia* into *Syria*, was he in great daunger of death at *Antioche* by an earthquake: the which ouerthrewe and quite destroyed the whole citie, and infinite were the number of them that were slaine with the fall of the houses, & scarce one or two men escaped vnslaine or unhurt. And so great was the Emperours armie, and so great the resort of Embassadours, and other out from all nations vnto him, that there was scarce any nation, or citie, that escaped scotfree from this detriment and massacre: that in very deede all the whole world, and the nations that were vnder the *Romane Empire* receiued thereby a mighty calamitie. The Emperour himselfe was merueylously saued, being taken out at a windowe by one of a strange stature, and farre passing mans measure. And afterward also, when he following *Alexanders* the great his steppes, aduanced still further and further his conquering Eagles, sailing the redd sea: the *Armenians* and *Parthians*, whome he had befoze subdued, reuolted, sleaing the garrisons that he had placed a



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ced amonge them, and also in battell *Maximus*, whome hee had sent with a power to reduce them vnto their duetie: yea, and in the end the *Parthians* forced him to let them haue a king of their owne nation, the whiche did make frustrate all his toile taken in the East. Also the *Iewes* that dwelt about *Cyrene* reuolted, and taking armes, slue of *Romanes* and *Greekes* with moze then barbarous crueltie, two hundzeth and twentie thousand: and being the like also in *Cyprus* and *Egypt*, murthered two hundzeth and fourtie thousand. Hereunto will I adde his great peril at the siege of the citie of the *Agarenes*, where the enemies directed all their shott against him, killing euery man that came nere vnto him. Then followed fearefull prodigies, terrible thunder, lightnings, whirlwinds, monstrous haile: and that whiche of all other is most miraculous, as ofte as euer the *Romanes* assaulted, or encountred the enimie, they were forced by lightening sent from heauen to retyze. Then suddenly came there to remoue the siege a monstrous might of flies, the which plagued the *Romanes* in their cupps and dishes, leauing neither drinke nor meate free from their filthie contamination and corruption. The which forced the Emperour to breake vp the siege, and to depart out of the countrie, and immediatly after fell sicke: and then the *Parthians* deposed the king, that hee had appointed them, and chose an other according vnto their auncient orders: to reuenge the whiche dishonour *Traiane* was not able, waring euery day worse and worse, and finally fell into a dropsie, whereof hee dyed, not leauing behind him a child to vphold his house and name.

## The xxxiiij. Chapter.

Of Seuerus Emperour of Rome.



**SEVERUS** that got the *Romane* Empire by sleaing of his thre competitors, and foure bloudie battels, and entered *Parthia*, taking *Babylon*, *Selencia*, and *Ctesiphon*, where the king narrowly escaped with the losse of his childezen, wiues, mother, treasure, and furniture of householde, and also made great conquestes in *Arabia*, and *Arobenica*, and forced the kinges of the *Armenians* and *Osihoenes* to submit themselves vnto his mercie: felt also the tickle turning of fortunes wheele. For that I may omit his youth, full of furies and crimes, and often accusations, and howe hee was to his great shame, openly arreigned for adulterie: and the open bitcherie of his shamelesse latter wife *Julia*, whome hee witting and knowing, did suffer moze then either the maiestie of an Emperour, yea, or the honestie of a man could beare: was hee not forced for lacke of victualles, and necessaries, and the great sickenesse in his campe, speedily to forsake the countries and places that hee had conquered in the *East*, and to returne home contented onely with the spoile, the whiche he dearely bought, with the losse of infinite of his souldiours liues.

Furthermoze, hee twice besieged the pelting towne of *Atre* in *Arabia*, and twice was constrained to depart with great dishonour, and losse: his souldiours being either so affrighted, or else so disobedient, that not one of the *European* souldiours could be gotten to the assault, when that a great part of the walles laie flat to the

ground:

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ground: mo: euer, when one of his Capitaines told the Emperour, that he would vndertake to winne y<sup>e</sup> towne with 550. *Europians*, and the Emperour did bid him take them: the captaine answered in the hearing of all the armie: But where shall I haue them? Neither had his ambition, any better successe in *Britaine*: For when that hee would not receiue the submission of the rebells, but would needs tame them by the sword, that he might obtaine the glorious title of *Britannicus*, or conquerour of *Britaine*: he reaped almost no other fruite by marching with his victorious ensignes euen vnto y<sup>e</sup> furthest part of the East, then y<sup>e</sup> losse of fiftie thousand men thorough sickness, lack of victuals, the inclemencie of the aire, and diuers other chaunces: finally endamaging the *Britaines*, who wisely still fledd befoze him into their safe bogges and marishes. Adde hereunto how at the battell at *Lions* against *Albinus*, who fought for the Empire, hee was unhorsed and fled out of the field, casting away his coate armour, that hee might not be knowen: and hidd himselfe in a marishe. *Spartianus* sayth, that in this battell hee fell into great perill by the foundering of his horse, and then had such a blowe with a pellet of leade, that his armie thincking that he had bene slaine, were about to chosse an other Emperour. Furthermore, what intollerable torments did the great discord of his two sonnes bring vnto him, when that the one neuer liked of any thing that did please the other: and in al quarrels, controuersies, games, finally, in all thinges they were extreme aduersaries one vnto the other: neither could their hatefull hearts euer be reconciled, although that their woful father, fearing that their discord would be either the destructiō of the Empire or of his house, or both: sought al meanes to agree their dissenting minds: putting also to death many y<sup>e</sup> were about the, by whose flatterie & lewd counsel he thought them to be corrupted.

But

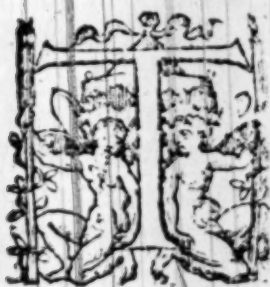


But in what continuall feare he led his life, his immeasurable murdering of aboue fourtie Senatours, and infinite meane men without arreigning of them, doth manifestly bewray. This *Africane* is truely said to haue reneged in his golwe the cruell destruction of his countrie of *Carthage* by the *Romanes*. Whereof arose that saying of the Senate after his death, that it had bene well for the people of *Rome*: if that he had eie ther neuer bene bozne, or else neuer had died: the one being spoken for his cruelties, the other for his valiancie, and good gouernement. But among all other, put to death for suspicion of treason, I cannot forget two: the one *Plantianus*, to whome he had as it were in a manner imparted the Empire, yet lost his life vppon a verie vnlkely accusation, and onely credited, because that the Emperour had dreamed that *Albinus* some time his competitour, was aline: the other *Apronianus*, who was condemned absent, because that one had heard his *Pourse* saye, that shee had dreamed that he should be Emperour. So fearefull was he, lest his good childe *Antoninus* should be put from the Empire, who drew his sword to haue thrust his father in at the back, as he roade with him: if that his seruants that roade behinde, had not cried out vnto him to take heede of his sonne, who was about to murder him. And finally, he dyed not of his olde torment of the goute, but as men thought, helped forward by his wicked sonne *Antonine*: and so was helde in an earthen pot, whome all the worlde had not holden, as he him selfe saide, a litle befoze his death, when that he had commaunded his sepulchall pott to be brought vnto him.

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## The xxxiiij. Chapter.

Of Constantine the greate.



**H**E greatnesse of *Constantine*, who reduced into one Monarchie the distracted partes of the Empire, and to the vspeakable profite of mankinde, first established by Imperial power the faith of *Christ* throughout the world, the foule vnwoorthie murdering of his owne wife, *Fausta*, his sonne *Crispus*, and his sisters sonne, and no small number of his friendes, the vngodly restitution of the archeheretike *Arius*, and the moze wicked banishment of that pillar of the church *Athanasius*, whome yet some holde, he reuoked by testament: and if some beleeue him not, his filthie disease of the bꝑopie, did much diminishe: whereof he was by a bywoorde called *Tracalla*, the first ten yeres of his reigne a verie good and excellent Prince: the ten next, a thiefe and a murtherer: but the ten last, a pupill for his immoderate expences. But as his Partiall actes, but onely against his coparceuers in the Empire *Licinius*, and *Maxentius* were not greate: so was his daunger verie great, when that his father in lawe *Herculeius* came vnder colour of friendship vnto him, trayterously to haue killed him: but it being disclosed vnto *Constantine* by his wife, cost her father his life. And no lesse also was his feare, and hofulnesse howe hee might honourably administer these perilous warres against *Maxentius*: the whiche he thought that of him selfe he was vnable to doo, and therefore carefully studied day and night, what Gods fauour it were best for him to obtaine by deuout seruice

uice, that was able to aduance his true worshippers vnto all honour, and also keepe them from falling : at what time it pleased of his accustomed vnutterable godnesse, *Christe* the true God to manifest and shewe him selfe vnto him, and tolde him, that if he woulde vanquish, he should serue vnder his banner & trophey of the crosse.

Euseb. in vita  
Const.

*The xxxv. Chapter.*

Of Iustinian the Emperour.



*I*ustinian recouered frō the *Vandales*, *Africa*, & *Italie*, and *Sicyle* from the *Gothes*, all the which countries had bene lōg possessed by these *Barbarians*, and valiantly repzelled within their fines with many discōfitures, the buquiet *Persians*, and all other *Barbarians* : so that he onely of all the *Constantinopolitane* Emperours deserueth the name of a frē Emperour, sayes *Agathius* : yea, and not beeing contented with martiall glozie, wanne no lesse honour by reducing the two thousand confuse tomes of the lawe into fiftie orderly bookes : yea, and furthermoze by suppressing of all false sectes thozoughout the Empire, and establishing in all places the one and onely true & sounde faith of *Chzist* : & finally for his sumptuous buyldings of cities, churches, palaces, burses, baines, & to be short, of all kindes of priuate & publique edifices he farre surpassed the pzailes of all *Princes*, either befoze or since him: yet deserueth he not to be accōpted among y number of the happie. For the *Persian* often soyled in fight his capteines, and as for him selfe, he was neuer in the field, and often forced him to redēme peace with money, yealdding vpp of Castels and townes.

Yea,



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Yea, in one voyage the Persian overcame a greate parte of Syria, and all Cilicia, wanne the cities of Surum, Berrhea, and Antioche, the mightiest citie of all þe East, except Alexandria, the which he wholly consumed w fire, except the greate churche, and also constrained a great number of cities to redeme their safetie with greate summes of money: as also Apamea, Edessa, and Sergiopolis were deliuered from his rage by miracle: and to augment the vnworthinesse thereof, Iustinian did not onely not reuenge this outrage, but also procured his speedie returne with fiftie thousand gyldens presently payed, and so many yerely to be payde for euer. Moreouer, the yere befoze this wofull waste, the Hunes passing ouer the riuer of Hister, miserably spoyled, and burnt a greate parte of Europe: and neuer did any nation so much hurte in those partes: for they wasted all from the Ionian gulfe, even vnto the Suburges of Constantinople, and razed two verie strong castels in Illyricum, and the citie Cassandrea, and returned home with infinite treasure, and sixscore thousande prisoners, not one man once resisting them. And afterward returning againe, they wanne the Chersonesus, and passed by the streight of Abydos & Sestos ouer into Asia: where when they had spoyled at pleasure, they returned home in safetie: after this, breaking out the thirde time into Illyria, they wanne by assault the strong citie of Thermopolis, and wasted all Greece except Peloponnesus, and then reduced their power home without impeachment or dammage.

Furthermoze in the latter ende of his reigne, they againe with their wonted crueltie, lecherie, and impietie, wasted all Thrace euen vnto Melantis a village within twelue miles of Constantinople, where they incamped them selues. The which did not onely make the common people to flye thicke and threë folde out  
of

of the citie for feare of siege : but also appauled the hearts of the magistrates, and the Emperour him selfe, who hauing not aboue thre hundred souldiers, commaunded that all the ornaments of the Churches neare aboutes, & in all places from *Blacerne* vnto *Pontus Euxinus*, and *Bosphorus*, should be eyther brought into the citie, or else transported ouer into *Asia*. And althoughe that his olde approued capteine *Belisarius* putting on againe his long left armour, (as one whose strength withering age had long before wasted) discomfited them in fight, and caused them, hauing no great harme, to retire a little backe : yet could they not be expelled out of the countrie, but by a great summe of Cræke gold. And before this time had the *Misians* slaine, with his capteine *Sotyris* with his armie, and toke the great treasure that he carried to pay the army that serued against the *Persians*, and to mainteine those warres. Moreover, the destruction of the two Seats of the Empire, did much diminish his felicitie.

Rome being taken by *Totylas* king of the *Gothes*, and thre partes of the walles broken downe, and all the houses, in the whole citie burnt, and all the people driuen out of it, and no man suffered to inhabite there : but *Constantinople* was set on fire in a rebellion of the people against the Emperour for his crueltie and couetousnesse : the whiche fire consumed all the Churches, Palaces, baines, court houses, market places, Burses, and all notable places and monuments that were left after that cruell fire, that happened in the reigne of *Leo* the first. The rebelles also did put the Emperour into such feare, that at their request, he put away and banished two wise, and faithfull Counsellours, the capteine of the garde, and that famous Lawyer *Tribonianus* his high chauncellour, & yet could not this appease their furie, but that they adozned with the Imperial Diademe

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one *Hypatius*, a neare cousen of *Anastasius* that was Emperour befoze *Iustinian* byrle: the which so dismayd *Iustinian*, that he had fled out of the citie, if he had not bene stoutly reteined by his proude wife: who sayde that she woulde indure to liue one day in banishment, and without the name of Emperesse: and flatly affirmed that she woulde doubtlesse dye there Emperesse. These wordes of his wife, made him to prepare him selfe to farrie out the storme, the which he ouercame shortly after very fortunately, what through his wife winning by money of the blewe faction: for this citie, (as a great many of other) was diuided into the blewe and greene factions, who were continually enemies one vnto the other, befoze that his tyrannie had caused them to ioyne together to oppugne their common enimie: and also by the valiancie of *Belisarius*, who sayling out of the palace (the porche whereof was burnt) slue thirtie thousande of the rebels, with their newly created Emperour, and his brother: and had quite quieted the citie, if that the Emperour had not mainteined the furie of the blewe faction againste the greene, letting them not onely to dispossesse them of all that ever they had: but also not to permit any man to receiue them into their houses: wherefoze they were forced to forsake the citie, and to stande in the high wayes, and kyll, robbe, and spoyle all men that trauelled.

But beside these manifolde mischiefes, there happened also many earthquakes, to put him in mynde of his maker: twice was *Constantinople* soze shaken, but the second time did farre passe all that euery citie befoze had felt, both for the strange time of y<sup>e</sup> yeare, being in winter, the long continuance, being diuers dayes the euertthrowing of a great number of houses and edifices, and losing the ioyntes of moe: and the slaying of infinite people, among whome was the Lorde Steward of the



the Emperours house, slaine in his bed by the fall of a faire carued stone: finally, the fall and feare were so greate, that a good while after the people became verie religious, holding many solemne supplications, often frequenting the churches, exercising many charitable deedes, (and that greate calamitie had supplied vnto them store of maymed and impouerished men, vppon whome to bestowe them) yea, many quite abandoning house, godes, and all earthly honour and pleasures, sought howe wholly to serue God. This earthquake did also take & destroy *Berytus*, a beautiful citie of *Phoenicia*, the whole Isle of *Cos*, and sundry cities of *Aolis* & *Ionis*.

And another earthquake also was there, y quite ouerthrewe all the walles and building of *Antioche*, and slue aboue foure thousande and eight hundreth people. Moreover, a third shoke all *Boetia* and *Achaia*, and all along the *Crisean* gulfe, and infinite other places: ouerthrowing the houses, and ouerwhelming men in them, and among all other, layde along eight cities. Then also chaunced there as straunge a pestilence, the which as it did passe all that are committed to memorie, for the long continuance thereof, being fiftie yeares, so may it well match with the wo:st, for large dominion and mortallitie: as y which by *Nycephorus* his report, raged through out all parts of the *Romane* Empire, and left few men of that age vntouched. This plague against the which (as writeth *Procopius*) who liued in that time (ther could neuer remedie be found) began in *Egypt*, and crept stil forward into al countreies, leauing, no, not any obscure place vntouched, no: neuer taking one person twice. The manner of the disease was this.

As many as were taken therewithall, did thinke that some man had giuen them a blow, wher vpon they fell sicke incontinently on a souden. This straunge kynde of taking, made many at the first to sake, but in

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haine the cure of it by holy wordes and prayers: for like vnto men possessed with yll spirits, they knewe not their friendes, neyther would they giue eare vnto them: yet vpon some did it come in their sleepe.

They were incontinently taken with an ague, but yet so that neyther the olde heate, nor colour of their bodie was any thing altered, no inflammation had they, but only a coughe, so that there seemed no daunger. But vpon some the first daye, on other the seconde, but on most the thirde would there a botche bzeake out, but vppon diuers men in diuers places.

Some againe would doe nothing but sleepe soundly, but moe were wilde madde, and would often crye out, that some haled and assaulted them: wherewithall they would runne backward, bzeaking their neckes downe the staires, and other did runne into riuers, to quenche their thirst. Some dyed the first daye, but most many dayes after. Thre monethes did this plague continue at *Constantinople*, at the first killing but selwe, but afterwarde fise thousande on a day, and also moze often ten thousand: in so much, that a great number of rich men, hauing lost all their seruants by this disease, dyed also them selues, rather thzough lacke of keeping, then by sicknesse, and then also remained vnburied. Yet was not this disease contagious, that one man did take it of an other, and also this good qualitie it had, that it would take no man twice. And now in the afflicted citie were scene no Arts exercised, no shoppes open, and most for feare, leauing their former life, did put on newe manners, and wholly dedicated them selues vnto religion and godlinesse.

And also after a certaine course of yeares, the same plague (which had neuer cleane ceased) beganne againe rufully to rage: consuming almost al those that the first had spared, and nowe very many would fall downe

Clarke

Marke dead very suddenly at the first taking, and farre  
 more men died then women. And yet a greater mishap  
 chaunced vnto this unhappie Emperour: whiche was,  
 that he had so proude, so couetous, so cruel, so vngodly a  
 woman to his wife: who made him, who ruled the  
 whole worlde, to be her vile slave at becke to committe  
 all outrages: first to banish from their Sees, two god-  
 ly Bishoppes of *Rome*, because they would not wickedly  
 consent vnto the vniust restitution of the Heretique  
*Anthemi*, one depriued for his impietie of the See of  
*Constantinople* by a generall counsell helde in that Citie  
 in the presence of the Emperour himselfe: the firste of  
 them (*Syluerius*) was shorne, and thrust into a Monaste-  
 rie, but the latter (*Vigilius*) was whipped almoste to  
 death: and afterward hauing escaped their cruel hands,  
 was drawen out of the church by a rope fastened about  
 his necke along all the citie of *Constantinople*, and cast in-  
 to a painefull prison, there to be pined away with water  
 and breade, giuen him in small quantitie: and then af-  
 terward to satisfie her stately stomach against *Belisamis*  
 his proude wife, he against all right and honour, berefte  
 him of his sight, who was the light of his Martial glorie.

But here slayed not his infortunitie, for in his latter  
 dayes he him selfe falling into that heresie, that Christe  
 did take vpon him: an impassible bodie: and being wil-  
 fully bent to haue all men follow his wicked follie, most  
 cruelly persecuted the Catholiques, banishing among o-  
 ther *Entichius* Bishop of *Constantinople*, and was busied  
 about the drawing of a precepte for the banishment of  
*Anastasi* Bishop of *Antioche*, or as then they called it,  
 after the reedification by *Iustinian*, *Theopolis*, a man of al  
 the Bishoppes of the East farre more famous for pro-  
 found learning in diuinity and also for integritie of life,  
 because that he would not subscribe vnto his vngodly  
 geare: but he could not finish his wicked worke, being



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stricken by the hand of almightie God, whereof he died without issue of his bodie. But to wipe out that indelible blotte of impietic, it is reported by his fauourers, that he commanded by his last wil that *Entichius* should be restored, by which thing as it may make vs charitably to iudge that it saued his soule from the intollerable tormentes of hel: so no doubt must we confesse that the same bitter remorse of conscience, and acknowledging of his vngodly doinges, did presently on earthe muche aggravate his griefes.

### *The xxxvi. Chapter.*

Of Heraclius the Emperour.



**A** *Heraclius* for his singular pietie, greate humiltie befoze God, supplicant and often pzaers, and assured confidence in *Chyiste*, obtained the rare honour to recouer from the *Persian, Asia, Africa, and Egypt*: so after that he fel into the impietic of the wicked *Monothlets* and married his brothers daughter, & to colour his fault made the like lawfull vnto all men: *Mahumet* bereft him of *Egypt, Syria, Mesopotamia & Ierusalem, Antioche, and Damascus*: and also displeased God abridged his daies by a strange & moſte painful diſeaſe. For his vnchaſte members were ſo conuulſed bpward, that his vncleane yarde ſtanding continually ſtiſſe, did whenſoeuer he made water, deſile his face, and blaſphemous mouthe, vnleſſ that a broad boorde were tyed aboue his navel to keepe downe the filthie ſpouting *Vrine*.

*The*

Of Michael Paleologus Emperour of Constantinople.

**M**ichael Paleologus recovered from the Latines, or the christians of the west church the French men, and Venetians, the Empire of Constantinople, and was a Prince by the reporte of the Graeke chronicles, inferiour to none of his predecessours in godly personage, strength of bodie, Princely Maiestie, skilfulness in armes, prudence, eloquence, valiaunce, and speedinesse in doing of al exploits: and yet found he fortune a false flatterer, rather then a faithfull frende. For that I may omitte his great daungers of death for suspicion of treason, in the reigne of *Iohn Ducas*, and also afterward in the time of *Theodorus Lascaris*: when for feare of death procured vnto him by spitefull enemie, he fledde vnto the *Turke* that reigned at *Cogin*: in shorte time after that he had wrongfully gotten the Empire, deposing the rightful yong prince, whose gouernour he was, and fortunatly recovered the citie of *Constantinople*, from the Latines, and all suche countries of the Empire, as they then helde: was *Alexius Caesar*, his delight, his trustie frende, through whose valiance he had taken *Constantinople*, and the rest of the Empire, and therefore had heaped vppon him so many and greate honours as neuer were giuen vnto any priuate man: this his fortunate capteine, was taken prisoner by the Despote of *Epirus*, & *Aetolia*, hauing lost in battel his mightie armie. When also began he to fall into feare of losing the Empire: the which he had wickedly wonne: and therefore to establish it, he contrarie vnto thre othes (for so often was he sworn to be true) shamefully deppriued y<sup>e</sup> true Emperour young

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young *John Lascaris* of his sight, whome he had befoze bereft of his Empire: for the whiche detestable facte to abate his swelling pride, was he excommunicated by *Arsenius* the Patriarche: and a greate number of dayes stode befoze the Church porch in supplicant manner, and habite, pitifully praying the hardened Patriarch to restore him vnto the communion of Christs church: but al in vaine vntill that by craft he had caused a counsell to depose the Patriarch. And also for the reuenge of this cruel wrong done vnto the yong Emperour *Constantine*, the Prince of the *Bulgares*, who had married his sister, made a lamentable rode into the Empire: in the which he so spoiled all *Thrace*, so that in that whole mightie Province there could for a time scarce be one husbandleman, or Dre scene: he also slew, and toke prisoners all the whole armie of the Emperour, returning out of *Thessalie*, not one man, horse, or cattel fleeing from his fingers, except the Emperour him selfe, who escaped almost miraculously by priue stealing away over the mounteines vnto the Sea side. Where, as it were by Gods prouidence, he happened vppon two Latine galleis, who were sailing vnto *Constantinople*, but then were happely come a landed in that place, for freshe water, a boorde one of whome he wente, chusing rather to truste their doubtful faithe, then to fall into the handes of the bloudie *Bulgares*. And after this followed a shamefull losse of a flourishing armie vnder the conduct of his brother: the whiche was discomfited by the Dispute of *Thessalie* with five hundzeth men, the Emperials being afraide of their owne shadowe. But afterward a farre more harmefull feare toke him of inuasion and losse of his Empire by *Charles* the king of *Naples*: to preuent the which mischiefe, after that he had by large gystes stirred vppe the king of *Sicyl*, and other of his neighbours against him, at the length he was gladd to sue for help vnto



vnto the Bishop of *Rome*, and contrarie vnto the lawes  
 of his countrie, to submitte himselfe, and his Empire  
 vnto his iurisdiction, graunting thre articles: the firste  
 that at their diuine seruice mention shoulde be made  
 of the Bishoppe of *Rome* among the foure Patriarches:  
 the seconde that it should be lawfull for all men to ap-  
 peale in matters Ecclesiastical vnto olde *Rome* (for they  
 vsed also to cal *Constantinople Rome*, but with this addi-  
 tion, new:) the which should be accepted for the highest,  
 and moze absolute Court: the third, that in all spiritual  
 thinges the principallitie should be giuen vnto it. By  
 this cowardly submission, as he escaped the threfened  
 daunger of the *Neapolitan*, so fell he into a farre greater  
 perill of the displeased people, who did so abhorre him for  
 this degenerate subiectiō, that he looked euery day to be  
 deposed or slaine by them: in the whiche horfull state he  
 continued all his lifes time: the peoples indignation &  
 hatredt towardes him being nothing by long processe of  
 time appeased. And on y other side y *Turke* scourged him  
 in *Asia*, miserably wasting & burning his Dominions  
 in those partes, & subdued all the Countries from *Mare*  
*Ponticum*, and *Galatia*, euen vnto *Mare Lycium*; and  
 the Riuer of *Eurymedon*. Furthermoze I can not omitte  
 his great anguillhe of hart, and the deepe sighes that he  
 fette: when that he fell sicke in his voiage againste the  
 vnquiet despote of *Theffalia*, at a village called *Pachoni-*  
*us*, the whiche place putting him in mournfull memo-  
 rie of his vngodly, and vniust bereauing the godly man  
*Pachonius* of his sight: made him incontinently truely  
 to despaire of his recouery. Neither was frowning for-  
 tunes spite satisfied with his dolefull death, but also she  
 caused his onely sonne, vnto whom he had with rare be-  
 nignitie imparted the Empire, while he liued himselfe,  
 ingratfully to denie him not only Imperial funerals,  
 but also christian burial in sacred place: & this only did  

Am.
childees

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childes duetie extort of him, that he commanded him to be carried forth priuily in the night time out of the campe, and great stoze of earth to be hurled vpon him, that the wilde beastes and byrdes should not teare into peeces his fathers, & the Emperours bodie. The cause of this vncourteous dealing with the blisselesse bodie of this noble Emperour, proceeded not of any wicked stomache of the sonne against his father, (who was inferiour vnto no childe in pietie toward his parent,) but because the countrie lawes, and the states of the Empire wold not suffer him to be buried in any of their churches who had, they said, wickedly revolted from the true church vnto the false and malignant of Rome.

### The xxxviij. Chapter.

Of Charles the great.



Charles the great did for princely personage, rare strength of bodie, valiant courage, and martiall prowesse and glozie, farre passe any Christian Prince that euer was, and also was inferiour vnto none in learning, wisdom, pietie, and all vertues: vnto him came there Embassadours out of all partes of the worlde to desire either peace, or friendship: yea, out of *Afrike, Persia, & Greece*: he had restozed again into the west the Empire, which had bene transferred wholly into *Thrace and Constantinople*: and largely reigned ouer *Gallia, Germanie, Italie, Hungarie, & Slauonie*: the puissance of whose armes the *Almaines, the Italians, the Lumbardes, the Hispaniardes, the Moors, the Bohemians, the Banares, the Hunnes, the Slauonies, the Saracenes, the Greekes* did feele: of whom did he

he triumphe. Whereouer he reigned fourtie seuen yeres,  
and liued threescore and twelue, and had threë valiaunt  
sonnes, and with rare felicitie loued also to haue the tri-  
all of the valiance of their sonnes, and yet was he for-  
ced to seale the manifolde incommodities of wretched  
man. First the Colonie of *Eresburg* was won by the *Sax-  
ons*, and almoste all the *Carison* slaine that was placed  
there to bziule their irruptions, and the *Provinces* ad-  
ioynning wasted, and the sacred churches euery where  
burnt. All the heauie carriages of his armie, as wel his  
owne priuate plate, and houlholde stuffe, as of all the  
whole armie were lost in his returne out of *Hispaine* in  
his first voiage thither. *Guielo* his highe Constable was  
slaine with all his power by the *Saxons*: eight thousande  
horses were lost by contagion in an expedition againste  
the *Hunnes*. Two daungerous conspiracies were there-  
made to murder him, the one by certaine noble men of  
the house of *Austrasia*, the other by his owne base sonne  
*Pipine*, and his adherents. When at one time were foure  
heauie messages brought him: that the commissioners  
that he had sent to take vppesouldiers in *Saxon* to serue  
against the *Hunnes*, and also his olde officers there, were  
slaine by the rebelling people, and that a power of the  
*Abrodites*, a fierce nation in armes, comming to staie  
this tumult was slaine with their King *Vizen* by an am-  
bush: that his souldiers that kept the frontiers of *His-  
paine* had a great ouerthrowe at the siege of *Burselona*, &  
finally that *Gerolde* Liefetenant of *Banare* was slaine  
with a chosen bande of fise hundred the horse by the  
rebellig *Hunnes*. Whereouer he coulde come no far-  
ther from his creation and Coronation of Emperour  
at *Rome*, then *Spoleto*: but that an horrible earthquake  
tooke him aboute the seconde houre of the night,  
to the greate terrour and dammage of *Italie*, *Fraunce*,  
and *Germanie*.

For some hilles suncke into the  
grounde

¶m.ij.



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ground, in other places new mountaines were raised  
by prodigious casting vp of the earth, some towne  
were throwen down, other swallowed vp with hideous  
gulfe, the swifte course of noble riuers was diuen  
backe, the Sea in some places ran backward and so,  
sweke the shoze, but in other ouerflowed and drowned al  
the countrie. The citie of *Rome* was slowly defoizmed  
with ruines, and the Church of *Saint Peter* almost  
quite destroyed. The times & seasons of the yeare were  
also turned into their contraries: for the winter was  
warme, and of the temperature of the spring: and vpon  
Midsummer day was there a hoare frost hard frozen, as  
if it had bene at Christmas: and after this trembling of  
the earth, and the thzettes, as it were of pleasant Sum-  
mer taken away, from the worlde, did there a pestilent  
Autumne or harvest folow, to shew vnto this new Em-  
perour the power of the almightie Emperour, & that  
his aduancement vnto the highest degree of earthly ho-  
nour, shoulde not make him forget the reuerence & ser-  
uice due vnto the heauenly highenesse. Then foure yeres  
befoze he died, buried he almost w continued funerals  
his two valiaunt sonnes, *Pipine* and *Charles*, the one at  
*Milla*, the other in *Bauier*. And two yeres after this  
domestical incomparable damage, followed the cut-  
ting off of the thirde battel of his armie at *Ronceual* at  
their retorne out of *Hispaine*: no place is moze famous  
for the discomfiture of the Frenchemen, noz moze cele-  
brated in bookes and songes in all countries of chzisten-  
dome, namely for the death of his cosen *Rouland*, and o-  
ther the floures of *Fraunce*: and that, whiche doth heape  
the harme, he was nowe so worne with withering age,  
that he was not able to stirre to seeke the reuenge ther-  
of, but died in this dishonour.

The

The xxxix. Chapter.

Of Charles the fift.



*Charles the fift, was y mightiest Emperour since Charles the great, bothe for his large dominions, and also Martiall actes. His fortunat byrth gaue him y kingdomes of y Hispames, Mallorca, Minorca, Sardina, Sicyl, Naples, and of the West Indies, and the riche and large dominions of base Germanie, or the lowe countrie : and his great towardlinesse, the Empire, but his ballaunce, the Duches of Mylan and Placentia, with the rich and mightie kingdomes of Mexico and Peru in the North and South parts of the West Indies, with many other countries in those regions, and the kingdome of Tunes in Africa. He sacked the proude Ladie of the world Rome, he subdued the Florētimes, and the Senese, depriuing them both of libertie, and brought the stately states of all Italie to be at becke . He made the stout Almanes to stoupe, and atchieued an absolute conquest of Germanie, he recovered the Duchie of Geldres, and the Earldome of Zulphen from the Duke of Cleane, and forced him suppliantly to sue for pardon and peace. He often discomfited the french power, & made many honourable voyages into Fraunce : and valiantly with great detriment repelled the Turke, when with a huge power of seuen hundredth thousande men, as it were with monstrous gaping iawes, he thought to haue deuoured all Germanie : yea, and with rare felicitie he toke prisoners almost all the Christian princes, y were or had bene his enemies. Frauncis the french king, Henrie the king of Nauarre, Clemens the Pope, Iohn Frederick*

Em.iii.

prince

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Prince electour of Saxon, Ernest Duke of Brunswicke, & the lustie Lantgrau of Hessen, and William duke of Cleaue came in, and yealded them selues vnto his mercie. And yet did this sondling of fortune as it may yet seme, often feele her ficklenesse. For his Admirall that brought him out of Hispaine into *Italie*, to be crowned Emperour at *Bologna*, was in his returne, taken with all his flete by Turkeish pyzates: then made he in prison a frustrate and fruitlesse expedition into *Province*, where he lost aboute 20000. men, and afterwarde a more infortunate vnto *Angier* in *Africa*: from whence he departed, the citie not won, losing by tempest a great parte of his nauie, yea, within fewe houre 140 shippes, and 15. galleys, and almost all his ordinaunce, and partiall furniture and prouision, and hardly susteyning the incessant inuasions of his fierce enimies, and more hardly the violent surges of the raging sea, which now againe drowned many, and thzewetheron the pernicious, of the enimie: in so much, that it was the newes in all places, that the Emperour was drowned: and also during all the time of his aboade on the land, it rayned continually, so that the souldiers could not rest their tyzed bodies, on the wet and overflowed ground, but only a little refreshed their decayed strength, by lumbering on their weapons: and also the shippes, in whom their victuals were, being lost by tempest, they were forced to kyl many of their horses to sustaine their starued bodies, and to cast the rest into the sea at their departure, for lacke of shipping. After this folloved the great discomfiture in battell, giuen vnto his valiaunt capteine, the Marques of *Gualto*, at *Ceresoles* in *Piemont*. And five yeares after, he had tamed the Almanes, they thzough the revolting of his capteines, *Morice* Duke of Saxon, and *Albert* Marques of *Brandenbuge*, who then besieged *Mayndenburg*, and the helpe of the French king *Henrie*,  
not



not onely recovered their libertie, and forced him to set free *John Duke of Saxon*, and the Lantgraue, but also to saue him selfe by flying ouer the mountaines of *Tyroll* by torchlight. Immediately after this dishonour, ensued the frustrate siege of *Metz*, wonne in this tumult from the Empire by the Frenchmen: the whiche he brake vp before he had ever assaulted it, casting a wonderfull masse of Martiall furniture into the ryuer, that he might thereby moze easily reduce his armie, brought very weake by many incommodities. The common opinion is, that he lost there aboute forty thousand men, besides the incomparable detriment of excellent horses, and innumerable other things: the acerbitie whereof did not so muche bere his mynde, as the losse of his fame and estimation. So that the sorowe conceived for this most greuous iniurie of spiteful fortune, did quite brake his heart, whiche at other times had bene inuincible, and specially seeing that the exploit was not atchieued, whereof he him selfe was precisely the onely authoꝝ and conductour. Wherefoze after this cruell chaunce, he for the most part lay hidden, and was sicke both in bodie and mynde, and within thre yeares after gaue vp all his inheritances, conquestes, and purchases vnto his sonne *Philip*, and the gouernement of the Empire vnto his brother *Ferdinando*: and vtterly loathing the worlde, inclosed him selfe in an house of religion, where he dyed at the age of fiftie and eight yeares.

Com. Ludo.  
Guiacciard.

*The xl. Chapter.*

Of Solomon king of the Israelites.

*Solomon.*

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*Solomon* passed for renoune of wifedome, riches, and largenesse of dominions, all the kinges that ever reigned ouer the peculiar people of God. For he is sayd to haue extended his kingdome from *Euphrates*, to the *Syrian*, and the *Egyptian* seas, and to haue subdued by armes the *Cananites* that inhabited vpon and about mount *Lybanus*, who vntill that day had neuer bene subiect vnto the *Israelites*, but *Solomon* made them all bondmen: and from thence along time after did the *Israelites* fetch all their slaues. He also built many great cities, as *Afotus*, *Magedon*, *Zazarum*, and *Palmyra*, and walled all the townes in *Israell* that were not before defended: he kept continually fortyethousand horses for field chariots, (vnlesse there be a fault in the number, for in the thirde of the *Kinges* are numbred but a hundredeth and fortyeth chariots) and 12000 horsmen. He built him also a great fleet, the which he vsed to sende vnto *Ophir* for golde and precious stones, and at one voiage they brought him foure hundredeth and fiftie talents of golde, and at an other, seuen hundredeth thre score and sixe. Yea, there was yearely brought vnto *Solomon*, sixe hundredeth thre score and sixe talents of golde (the which doe amount, saying that at the least every one of their talents were seuentie poundes, fourteen hundredeth and sixe & fiftie thousand, eight hundredeth seuentie five pounde of our monie) besides that which they that were appointed to gather vp the kings reuenues, customes, and tributes, and the merchants, the legates of all countries, all the kinges of *Arabia*, yea, all the princes of the world did vse to present him, which was with precious stones, horses, spices, strate odors, and what so euer was accounted pretious. So that not only all the vessels belonging vnto his table were of golde: he

hee also had his statelye throne of Iuorie, adorne  
with manie grieces and Lyons of golde: but siluer was  
in no estimation in the cite of *Hierusalem*, where  
it was as common as stones, and the sumptuous Ce-  
dar, as wilde Mulberie trees that grew in euery hedg:  
and the *Israelites* became so riche, that not one of them  
did anie bodily labour, but their necessitie therein was  
altogether wholly supplied by straungers, they only fo-  
llowing armes.

But nothing did so muche declare the greate riches  
of the kinge, as the sumptuous temple that he built  
of twentie cubites broad, & three score long, an hundred  
& twentie high, of white stone faire glittering, & Cedar,  
all gyrlt with verie fine gold both within and without,  
and his peerlesse palace of the same stufte, and garni-  
shing, and finally the riche furniture of the temple,  
wherein were many tables of Golde, and siluer, and  
namely the greate table whereuppon the holy loaves  
were sette was of cleane golde, the rest being not  
muche vnlke, neither in stufte, nor woorkemanshipp:  
on whome stode twentie thousande cuppes and boles  
of golde, and fourtie thousande of siluer, tenne thou-  
sande candlestickes of golde, and double as manye of  
siluer, eight thousande dishes of golde to put in fine  
flower to offer at the altar, and double as manye of  
siluer: and also three score thousande standing cuppes  
of golde, in whome they did incorporate the flower &  
oyle: and double as many of siluer, ten thousande of  
golde of the measures called *hin*, which contained of  
our measure about two gallons and a quart, and dou-  
ble as many of siluer: twentie thousande shippes of  
golde to carrie incense into the temple, and fiftie thou-  
sande of the same metall to carrie Frankincense  
from the greate altar vnto the little: of trumpets two  
hundredeth thousande, and foure hundredeth thousande of



## Byshops Blossoms.

muslicall instruments, the one and the other beeing of *Electrum*, that is a metall where a fiftie parte of silver is mixed with golde: and two hundred thousand robes of *Wissine* for the *Leuites*. In this wealthy and iolitic led he his life a long time, farre from any mishapp, or feare of foe, but in continual peace and tranquillitie: vntil his latter dayes, when that ouer greate felicitie had made him to forgett God, and to fall to poolatrie: as he him selfe had feared long befoze that it would do: wherefoze he had requested of God, neither abundance nor scarcitie, as both hurtfull to Godlinesse. When he had thus vnthankfully revolted from him, who had made him to like so well of him selfe: God sent him this mournfull message by his Prophet, that because he had broken conenaunt with him, hee would also breake and teare into peeces his kingdome, and giue it vnto his seruauant: but not in his dayes, for his father *Dauides* sake, but in his sonnes: to whome yet he would leaue one Tribe, for the loue that he bare vnto his graundfather *Dauid* and the citie of *Hierusalem*: neither was the iust wrath of God asswaged by this badfull denunciation, the which no doubt did thoroughly pierce the heart of sorrowfull *Solomon*: but that he also stirred him vp enemies of vile persons incessantly to bere him: first *Adan* an *Idumean*, who hauing escaped the hottie handes of *Dauid* embzued w<sup>th</sup> the blond of all the males of *Idumea*, after he had long lurked in *Aegypt*, returned into *Idumea* to be a continuall terror and trouble vnto aged *Solomon*: then *Adadazer*, who of a fugitiue seruauant became a capteine theefe, and after king of *Damascus*, and with his often ruthfull roades and wastinges to disturbe the quiet state of hofull *Solomon*: but the rebellion of his owne seruauant *Hieroboam*, whome he had aduanced from base birth to beare the honourable office of *Lorde Steward*

Steward of his household, more brake the dismaide king, who had not bene bled vnto such furious fittes of raging fortune.

This *Hieroboam* being tolde by *Abias* the Prophet that he should haue tenne of the Tribes after the decease of *Solomon*, thought it too long to stay vntill hee was dead, but solicited the souldiours and people to revolt and depriue *Solomon* of his royall dignitie: but attempting it vntimely, he was forced to seeke safetie by flying into *Aegypt*: but yet would not *Solomons* feare conceined of him cease, vntill that friendly death had ridde him out of worldly troubles, with whome his beaue heart was now wholly oppressed.

The xli. Chapter.

¶ Of Herodes king of Iudea.



One of all the successours of *Solomon* did come so neare vnto his greatnesse, as did *Herodes*, who yet for partiall glorie, strength of bodie, and valiant heart, did more resemble his father *Dauid*. He being descended of the royal blood, was the first straunger that reigned ouer the *Iewes*, hauing the kingdome given vnto him by the *Romanes*; when that the *Parthians* had expelled *Hircanus*, carrying him away with them in yrones beeing defourmed of his eares,

¶ ij.

and

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And placed there his enimie *Antigonus*, whome *Herodes* thorough the aide of the *Romaines* soylinge in manie sightes, tooke prisoner in *Ierusalem*, and sent vnto the *Romaines* to be murdered: he also augmented the bounds of y<sup>e</sup> kingdom, thorough y<sup>e</sup> liberalitie of *Augustus*, with *Sadara*, *Hippon* *Samaria*, *Gaza* *Anthedon*, *Ioppe*, *Pyrgos*, *Stratonis*, and afterwarde with the countries of *Thracos*, *Bathanea*, and *Auranitis*, and his immesurable riches do his beautifull buyldings blase. First he buylte the great and faire cities of *Sebastie* and *Casaria*, at whiche *Casaria* he ouercomming nature with charges, made the goodliest haven of the *Caste*, wher befoze no man coulde sayle all along that shoze for the fleeting quicke sandes: and although that all the whole place did withstande his purpose, yet he did so strue with the difficulties thereof, that the strength of the worke did not giue place vnto the violence of the *Sea*, and the beantie of the buyldinge was so greate, as though no harde thinge had hindered the garnishing thereof. For all that greate space that he had appoynted for the safe roade of the shippes, he piled or paved twentie sadome deepe with stones, euerie one of whome beeing fifty fote long, and ten broad, and manie of them greater: then enlarged he a wall into thre hundred fote, of the whiche one hundred was caste vp befoze to repell the surges of the *Sea*, the rest lay vnder the wal that inclosed rounde the haven, mounting with manie verie goodly and beautifull towres: there were also manie vaults or arches thorough whome suche thinges as were in the haven might be caried foorth: and befoze the vaultes a sumptuous gallerie or walking place.

At the mouth of y<sup>e</sup> haven were set vp thre Colossi stayed vp on both sides w<sup>th</sup> pillers, on the left hand of whom as a man came into the haven stoode a tower, but on the right two high stones, the which did passe the tower in



in greatnes. And vnto the hauen he adioyned great houses of white stone, and ouer right against the hauen, a temple vnto *Caesar*, a singular p[er]ce of woork, both for beantie and greatnes: and therein was there a Colossus of *Caesar* no lesse than *Iupiters* at *Olympia*, by the whiche paterne it was made. Hee also built therein a market place, or a towne house, a Theatre, and an Amphitheatre: and what charge it was to builde a Theatre may appeare by *Plinie* the younger, in his epistle vnto *Traiane*, where hee writeth that the Theatre at *Nicen* had consumed *Centies sestertium*, that is, threescore and eightene thousand, one hundred, twentie five pounds, & yet was not finished, but vnperfected. And doubtlesse an Amphitheatre spent double the charges, as that which was, as who would say, two theatres ioyned in one. Besides these cities, he built also *Agrippium*, and *Antiparis*, & the sumptuous castles, the which might compare with towne of *Cyprus*, *Phaselis*, and *Herodion*. Hee also newe built the temple of *Hierusalem*, making it as faire as euer was *Solomons*: and adioyned vnto it double as much ground, as it had befoze, being inclosed with a wall, where he built stately walking places, which the *Romanes* called *Porticus*: whereunto he adioyned a goodly castell.

Hee also built for him selfe a sumptuous palace, wherein were two chappels dedicated vnto *Caesar*, the whiche might for beantie and greatnesse, compare with any temple of the world. Finally, in all fit places of his kingdome, did hee erecte goodly Churches, and other sumptuous monumentes in y<sup>e</sup> honour of *Augustus*. Neither was he contented to beautifie his owne realme with goodly buildings, but also in forreigne cities hee shewed his magnificence, building at *Tripolis*, *Damascus*, & *Ptolomais*, publique baines, a kinde of building in that riotous age, of all other most costlie, both for the

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The charges  
of a conduit.

garnishing, and also for the stately walkes, gardenes, places of exercises, and other such like things usually adioyned vnto them. *Byblus* hee walled about, at *Berithus* and *Tyrus* he built burses, towne houses, and temples, and at *Sidon* and *Damascus* Theaters: and at *Laodicea* a conduit, the which had bene no great princely worke, if that they had been no moze chargeable in those countries, then they be in ours: but they being there brought vppon mightie arches of stones, galantly garnished, were of inestimable charges: in somuch *Cladius Caesar*, bestowed vpon a conduit at *Rome*, *Quingenties quinquagies quinquies*: of oure monie foure hundred and thirtie three thousand, five hundred l. and fiftene shillings, the whiche as it is a great summe of monie to be bestowed vppon a conduit: so doth it exaue nothing neere vnto the summe of viij. millions, and eighte hundred thousand pounds, set downe by *William Thomas*. But to returne vnto *Herode*, hee also built baines, and cisternes for water at *Ascalon*, with other edifices worthe to be wondered at for their workmanship, and also their greatnesse. Moreover, of his magnificent liberalitie in kingly giftes, the *Rhodians*, the *Lycians*, the *Samians*, the *Ionians*, the *Athenians*, the *Lacedemonians*, the *Nicopolitanes*, the *Pergamenians* were partakers. And besides these goodes of Fortune, had God also bountifully blessed him with tenne sonnes, and five daughters, and with long life to reigne 37. yeares, and to see his sonnes sonnes, and daughters married, he living vntill hee was seientie yeares old. But yet this man vppon whom fortune had thus prodigally thzowen her gifte: was often soze shaken with many aduerse tempestes. For while he was a priuate man, but in deede ruled all the kingdome of *Iurie* vnder *Hircanus*, was he in daunger of death, being accused by an honourable Embasage of an hundred Iewes, before *Antonius the Triumvir*,

for

for oppressing of the realme, and subiectes, and also (the which touched *Antonius* moze) that he had bene his enemies *Cassius* lieftenaunt in *Syria*. But not long after that he had fortunately escaped this doubtful perill, fell bee into a greater, when that the *Parthian* tooke *Hierusalem* with king *Hircanus*, and placing there in his roome *Antigonius*, forced *Herodes* his brother *Phaselus*, to dash out his owne baines against a wall, that he might not come alive into their bondage: and *Herodes* himselfe very hardly escaped their hands, and fearefully fledde unto *Rome*, where he was created king of *Iudea*. The which he had not long enjoyed, but that he was sent for to come befoze *Antonius* at *Seleucia*, to be arreigned for the unwoorthie murther of his wiues brother *Alexander* the high priest: at what time he knowing the great hatred towards him of *Antonius* his sweete heart Queene *Cleopatra*, who insatiably thirsted for his kingdome: he was almost in bitter despaire of returne. But not long after he fell into greater perill of his state, through ayding of *Antonius* against *Octavian*: wherefoze after that *Antonius* was overcome, he sailed into *Rhodes* unto *Cesar*, and there in private apparell without diademe, suppliantly desired pardon of *Cesar*, the which being happely obtained, and his kingdom also by his liberalitie augmented, hee fell in his old age into many domesticall dolours: the beginning whereof, came thorough his wife *Marienne*, one descended of the auncient bloud royal, whom he loved as immoderately, as shee hated and abhorred him both hartily and openly: upbaying him often with the cruell murdering of her graundfather, and brother: but in the ende hee did wrongfully put her to death, for sinister opinion of adulterie betwixte her and his uncle *Iosippus*: and then as immoderately bewailed and lamented her death, as befoze he had rashly slaine her.

This



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This t'n two, the murther of their mother, did her two  
sonnes, whome *Herodes* had appointed to bee his success  
sours in the kingdome, stomache: in so much that they  
fled to *Rome*, and accused their father vnto *Augustus*,  
who made an attonement betwene y<sup>e</sup> wretched father,  
and his wicked sonnes: but it was not long, but that  
*Herodes* accused them for treason against his person be  
fore *Archelaus* king of *Cappadocia*, whose daughter the  
one of them had married: but *Archelaus* againe recon  
ciled them: but the ill patched friendshipp brake out a  
gaine not long after to the destruction of the two inno  
cent sonnes. After the dolefull death of his two deere  
sonnes *Alexander*, & *Aristobulus*, the wofull father found  
out the treason of his sonne *Antipater*, whome he had no  
minated his heire, and how he not onely had caused him  
by suborning of false witnesses, wrongfully to murther  
his two brothers *Alexander*, and *Aristobulus*: and traspe  
rated him also against two other of his brothers *Arche  
laus* & *Philippe*: the poison was brought wherewith *Antia  
pater* had gone about to poison him, whereuppon he ob  
teyned of the Emperour, that he might worthily be put  
to death. This domestical calamitie and continual trea  
sons and murtherings of his sonnes, did so afflict the a  
ged father, that hee ledde a lothsome life wapped all in  
wailefulnessse, taking no joy at all in his large Empire,  
great heapes of treasure, and beautifull and pleasant  
buildings. And this heavinesse was heaped by long co  
tinuance of many dolefull diseases. He had no smal a  
gue, and an intollerable itche throughtout all his body,  
then was he also vexed with a painefull torment in his  
necke, and his fete were swollen with the dropsie: and  
his bellie as bigge as a barrell with winde, the whiche  
griefes were augmented with a filthie putrefaction of  
his priuie parts, the which bred abondance of stinking  
wormes. For euer he was very short winded, sighing  
often,

often, and had al his lymmes contracted and cramped, the tormentes were so intollerable, that he thought his friendes did heynously iniurie him, when that they did let him to ende his wofull life by friendly stroke of fatall meate knife. And then to double his tormentes, came this toy into his heade, that all the Jewes and people woulde reioyce at his desired death: wherefoze he commaunded that out of euerie village and towne of the *Iudea*, should the gentlemen be brought into the castell, and be all slaine when he shoulde yelde by his cruell and gastly gboſte, that all the whole lande, yea, and euerie house might weepe and lamente at his death against their willes.

## The xl. Chapter.

Of Mahumet.



*Mahumet* the first founder of the secte of the *Mahumetanes*, who possesse nowe farre the greatest parte of the woꝛlde, of a beggers bzatt and slaue became conquerour and kinge of all *Syria*, and *Egypt*, and by the consente of the moſte of the beste approued authoꝛs, of the whole Empire of *Persia*, and yet had he also soꝛwe often mingled with his swete: foꝛ when he firste preached his seditious superstition at *Mecha*, he was dyiuen by armies out of the towne with his bande of bondmen. Neither founde he fortune moꝛe friendly at *Medina Thalnabi* whether he fledde: foꝛ the Jewes taking armies against him, discomfited him in manie skirmishes, in one of whom they wound

Do.i.

ded

## Byshops Blossoms.

ded him in the face, strucke out his foze teeth, and hurled him into a ditch. And afterwaro also in his first invasion of the *Persian*, was he foiled in fight, and forced to retire home, where entring in societie with the *Sintes*, that had lately for reprochfull wordes revolted from the *Greekes*, and returninge with them into *Persia*, fortunately atchiued his exploit. But howe pitifully he was tormented with the terrible fallinge sicknesse, I thinke it vnknowne vnto fewe. Moreover herie shorthe was his reigne: for sixe yeares after he beganne his conquestes, he died, and in the fourteenth yeare of his age. But what cause did depriue this furious fierbrand of mankinde of his enuied life, authoꝝs do not agree.

Some holde that he was poysoned by a *Greeke*, other that he died madde. But the comon opinion in y<sup>e</sup> East (saies *Theuer*) that he was sicke thirty daies of a *Pleurisie*, in seven of whom he was distraught of his witts, but comminge vnto him selfe a little befoze hee died, he tolde his friendes, that within thre dayes after his death, his bodie shoulde be assumed into heauen. The which wordes did witnesse that he was skarke madde still, as the euente did after proue: for when his illuded sectaries had long time in vaine expected his assumption: at last they washing & embaulminge his stincking bodie, were forced to burie it.

*The xliii. Chapter.*

Of *Hismaell* the *Sophie*.

*Hismaell*





*Hysmaell*, who beganne in our age a newe secte of *Mahumetanes* amonge the *Persians*, whereof he and all his successors are called *Sophies*, as we shoulde say & wise men: thorough the helpe of his folowers threwe downe from the Emperiall siege of *Persia* the auncient bloude royall, and placed himselfe therein, making also subiect therevnto manie other countries borderinge there on: but *Selim* the *Turke* plucked this *Pecockes* taile, discomfiting and woundinge him in a bloudie battell fought in the boweles of his realme, the which he himselfe had caused to be all wofully wasted, that his fierce enemies shoulde finde nothinge to susteine the necessities of them selues and their hozles, and also takinge his campe replenished with inestimable riches, and finally winninge the two chiefe cities of his realme *Tauris*, and *Choss*.

*The xliiii. Chapter.*

Of the Cherife of Maroccho.



*The Sophie* doth put me in mind, although somewhat out of season, of one *Mulamethes*, that began also in our dayes a newe secte of *Mahumetanes* in *Africa*, and with no lesse fortunate successe then the *Sophie* had in *Persia*. This *Mulamethes* being borne of base parentage in the village of *Gahen*, at the foote of mounte *Atlas* in  
Do.ii. *Africa*.

## Byshops Blossoms.

*Africa* beganne aboute 1514 to be greate esteemed of the people, because he gaue him selfe wholly to religion and the seruice of God, which kinde of men they do call *Morabuth*, that is an *Hermitte*. He for his singlenesse & austeritie of life, was singularly honoured and reuerenced of the vnskillfull multitude, vnto whome hee preached the simplicitie and puritie of the lawe without receiuinge of anie glose, or interpretation, but onely the bare *Texte*.

And after he had by this meanes gotten him a great number of adherents in *Fesse* and *Maroccho*, he would needs in Gods name go to preach the trueth vnto the king of *Caphilet*, the whiche countrie lyeth nere vnto the desertes of *Lybia*. Where although he were not suffered to preach in anie towne, yet by prating in the countrie he had gotten such a traine, that they were a boue 60000 fighting men. And when at the last the foolish kinge would needs one day come to heare one of his sermones: the *Cherife* (for so they now called *Mulamethes*, which worde signifieth the prieste) toke him, being admonished by God as he saide so to do: to the whiche effect he reherled manie fained dreames, and visions, and did put the kinge to death: and seized vpon his kingdome, and continuing still in this trayterous trade, hee within thre yeares gotte to him the kingdomes of *Tremissen*, *Marroche*, *Dara*, *Taphilet*, and *Susse*, and aboute twentie five yeares after, the mightie kingdome of *Fesse*, the which doth vsually by *Ionius* his reporte bringe thirtie thousande horsemen into the fieldes, and within the citie of *Fesse* are five and twentie thousande houses. But although *Mulamethes* was Prince of so manie kingdomes, yet he retained still his name of *Cherife*. Thus lined he in solitie being a terror vnto all the Princes of *Afrike*, and namely vnto *Sala-raix Barbarossa* his sonne kinge of *Algier*: who beinge

ing unable to resist him with force, used this policie to dispatche him. He sente vnto *Marroche*, where the *Cherife* made his vsuall abode, one of his captaines a *Turke*, a verie valiant man who with two hundred valiant *Turkes* for the most parte all archbushiers should seeke interteynmente of the *Cherife*, alledging for cause of their departure from *Algier* the iniurious misusage of the kinge towards them: and that after that they had by these meanes gotten interteinment they shoulde endeavour to winne euerlasting life, accordinge to the promises of their lawe, by sleaing of so wicked a tyrante: the whiche traine did also fortunately take effecte, for the *Cherife*, who was hartely hated at *Marroche*, kept aboute him a greate garde of men of *Taphilet*, *Dara*, and *Suse*: to whom he also adioyned these *Turkes* whome his counsell did greatly mistrust, consideringe the great hatred that the king of *Algier* bare towards the *Cherife*, and also the carelesnesse for life of the *Turkes* so that they may pleasure their Prince. Whereof the *Turkes* hauinge intelligence, were fully determined shortly to set al at fire and seauen: either to winne the horse or loose the saddle. Wherefore one daye as they marched against a towne in *Suse* that had rebelled, and the *Alarbes* were sente forth for forage, and none left in the campe but two hundred of the *Cherifes* garde and they: the *Turkes* entred the kings Pavillion, where then the counsell sate with him aboute these *Turkische* matters, and slewe bothe the *Cherife*, and his counsell, and spoiled the campe, wherein the garde also ioyned with them. This was the unhappie ende of the *Cherife* when he had reigned fourtie three yeares. But the *Turkes* that slue him being persued by the newe kinge his sonne, were all slaine valiauntly fightinge.



# Byshops Blossoms.

## The xlv. Chapter.

Of Barbarossa kinge of  
Argier.



Unto the *Cherife* will I adioyne a  
nere neighbour of his, *Hariaden* com-  
monly called of his redde bearde  
*Barbiressa*, who also in our age of a  
pooz pirat became a mightie pynce,  
and scourge vnto all the Christi-  
ans bozderinge on the midlande  
Sea.

This mate w<sup>th</sup> his bzother *Horrucio* when they could  
not abide their beggerie at home in *Lesbos* o<sup>r</sup> *Miteleno*  
they solde al that euer they had to rigge fo<sup>rth</sup> a fragate,  
and serued vnder *Camalis* an archeperate. In whose  
seruice after they had bene enriched by takinge manie  
prises, and had gotten certeine galleyes, they becom-  
ming iolly capteines departed from their maister, and  
did set vp fo<sup>r</sup> them selues going in rouing vpo<sup>th</sup> the coast  
of *Afrike*, where at their first arriual they were en-  
terteyned by the kinge of *Argier*, who was almoste op-  
pressed with the armies of his bzother: but the Pirates  
hauing valiantly thozough their shott (the whiche the  
*Africanes* had then no vse of) discomfited the bzother,  
soudenly also turned their fo<sup>rce</sup> on their friend the king  
whome they slue, & *Lyornaio* h<sup>is</sup> elder bzother succeeded  
in the kingdome, where vnto he thozough his prowesse  
adioyned the kingdome of *Circello*, & many other places,  
and forced the *Numidians* o<sup>r</sup> *Alarbes* a people that liue  
altogether

altogether by the warres, glad to enter in league with him.

But at the length inuadinge the kinge of *Tremissen* he was slaine in fight by the aide of the *Hispaniards*, who cutting off his head did beare it on a pole rounde aboute al *Hispanes*, to the great ioy of the whole countrie.

Then *Haruedene* succeeded his brother in the kingdome: whose valiaunt demeanour both againste the *Africanes* by lande, and the Christians by Sea, aduanced him to the office of high Admirall vnto the *Turke*, whereby he became matche vnto the Christians on the Sea, and farre passed anie Prince of *Afrike* for power by lande: then wanne he the mightiest kingdome of all *Afrike*, *Tunes*, where he had not reigned one yeare, but that *Charles* the Emperour thinking it small for his securitie to suffer his infectious foe to growe so great vnder his nose: passed thither with a power, where he wan by assaulte the stronge castell of *Goletta*, whereby he gotte the hauen, and all the whole naute of *Barbarossa*, then discomfited he him in battell, wanne the citie of *Tunes*, with the whole kingdome: and finally forced *Barbarossa* fearefully to flie vnto *Bona*: where hee had doubtlesse beene either taken or slaine, if that either *Doria* the Emperours admirall had gonne thither him selfe with the strength of the flecte, or his vnskillfull kinsman *Adamo*, whome he sente to do the exploite with sixtene galeies ill appointed, had not trifled forth the time, not comminge to *Bona*, befoze that *Barbarossa* had weighed by sixtene galeies: the whiche he had sonke in the hauen, and hauinge rigged them, had launched out of the harborough, or els he had beene forced to haue fledde vnto *Argier*, a longe iourney by lande thorough the *Alarbes*, and *Africanes*, who becinge his cruell enemies

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enemies woulde neuer haue suffered him to haue come to *Argier* longe time after to trouble and spoile the Christians.

*The xlvj. Chapter.*

Of Tamerleyne the Tartar.



Wounge these roge kinges, will I inrolle *Tamerlaine* the Tartar.

This man, whome *Theuet* calles *Tamirrhan*, and *Tamerlans* que; *Sigismundus Liber Themirasscke*, and *Chalcondilas*, *Temer*, was sonne vnto a pooze man called *Sangalis*, a *Massaget*, sayes *Chalcondilas*,

but a *Parthian* affirmes *Theuet*, bozne at *Samerchanden*. At y first he was the heardeman of a towne for hoxses, but after warde conspiring together w other heardmen, he became a strong theefe, stealing hoxses and other cattell. But climbinge one nighte a wall to enter into a stable, and beeing espied of the good man of the house, he was forced to leape downe from the wall, and bzake his legge. *Campofulgofo* sayes that he bzake his thighe, whereof hee had his name: for in his countrie language, *Temer* is a thigh, and *Lang* is lame, or maymed, the which two wordes beeing put together make *Temerlang*: but the *Latines* keeping the proprietic of their owne tounge, coꝛruptly call him *Tamerlan*.

But *Sigismundus Lyber* saies that one whose sheepe he was aboute to steale bzake his legge with a greate stone: and because hee bounde the bones together with a hoope of yron, he was called *Themeraffacke*, of yron, and halting: for *Themer* in the *Tartarian* tounge is



in yron, and *Affacke* halting. But whether hee had his name of the one thing, or the other: herein they do both agree, that hee could not when hee came to be Lord of all the Orient, and a terror vnto þ whole worlde, steppes forth one foote, but that he felt his infirmitie: nor record his owne name, but that he was put in minde of his infortunitie. But after this mis-happe, he waxing wiser, fortified a place where he and his might haue safe refuge, when that they were persued.

At length he being meruailously enriched by robbing of all men that trauailed within his walke: and also by stealing of all kinde of cattell, hee gathered together a faire bande of *Souldiours*, and associatinge him selfe with two capteines called *Chardares* and *Myrxes*, did set vpon a power of the enemies, whiche spoiled the countrie, and gaue them a greatesuerthowe, the like whereunto he also often times did afterwarde, whereby he became so famous, that the king of the *Massagetes* made him capteine generall over his armies, the which office he administered both valiantly and fortunately: and namely a little befoze the kinges death, hauing dyuen his enemies into the cities of *Babylon* and *Samarchen*, and then the king dying, he married the Queene, and toke *Samarchen*, or *Semerchanda*, and enioyed that mightie kingdom, and also *Babylon*: yea, and then with continued course, conquered *Hiberia*, *Albania*, *Persia*, *Media*, both *Armenias*, *Mesopotamia*, *Syria*, *Damascus*, *Aegypt*, even vnto *Nilus*, and *Capha* vppon the coast of the *Euxine Sea*, *Cilicia*, *Asia* the lesse where hee discomitted in battell *Baiazeti* the Turke with tenne hundred thousande Turkes, neither was his owne ordinarie armie any thing inferiour in number.

But while he was busied in those partes about tak

ing

king

## Byshops Blossoms.

king of the Turkishe towne: heauie newes was  
brought him, that one of his confederates a kinge of  
*India*, called the kinge of *Tanchatae*, passing ouer the  
riner *Araxis*, had subdued a greate parte of the coun-  
trie thereabouts, which were subiect vnto *Tamer-  
lane*.

And amonge all other manifeste detrimetes,  
had miserably defaced the citie of *Oheria*, and had ta-  
ken *Tamerlanes* his treasure, and returned home: but  
yet so that hee still threatened, that hee would be  
his confederate no longer.

This sorrowfull message did put *Tamerlane* in  
greate feare, least that the kinge of *India* would re-  
turne againe, and sweepe him out of all his domina-  
ons at hoame, while hee was busied abroad with  
fozreigne warres: and herewithall the cursed conditi-  
on also of humaine affaires, and mannes tickle state,  
the which doeth not suffer any man long to enioye here  
on earth the blisful blast of friendly fortune, appalled  
his bearte: wherfore hee hastened homeward: and  
whereas befoze hee iniured al men, now hee  
not onely put vpp cowardly the *Indian* wrong, but al-  
so made greate sute to recouer his auncient friend-  
shippe.

But after that *Tamerlane* had thus recovered his  
countrie loste, and quieted them, and buylt that re-  
nownded citie of the woalde *Samarchanden*, in the vil-  
lage where hee was bozne, which hee beautified and  
enriched with the spoiles of the whole *Orient*, and  
had thzoughly peopled it: hee prepared a voyage a-  
gainst the *Turkes*, and *Christians*: from the goyng  
fozwarde wherewith hee was stayed bothe by a migh-  
tie Earthquake, and also two celestiaall signes and  
prodigies: the one, of a man appearinge in the ayre,  
blasfing

holdinge in his hande a Lampe: and the other, of a  
blasinge Starre, terrible for his greatenesse, the  
whiche stood directly ouer the cite by the spate of  
fiftene dayes. Hee consultinge with the Soothsayers, and A-  
strologians, about these woundes, was tolde by  
them, and namely, by one *Bene-iaacam*, a man of  
greatest authozitie and credite amonge them, that  
they were tokens, either of his owne death shortlye  
after to ensue, or else of the vtter ruine and byrin-  
ginge to naught of his Empire.

But muche moze was he in short time after ama-  
zed by a vision that hee had one night, the whiche  
was the cause of his fatall sickenesse, and in the ende,  
of his death.

For hee dreamed one night, that *Baiazeth* the  
Turke whome hee had made to die miserably in an y-  
ron cage, came vnto him, or else the diuell in his like-  
nesse, with a countenance sterne, and terrible to be-  
holde, and saide vnto him: nowe it shall not be long  
(villaine) but that thou shalt worthilye bee payde  
for thy manifold outrages: and I too shall be redem-  
ged, for the werisome wrong that thou didest vnto  
mee, making mee to die like vnto a beaſt in mine own  
doug.

And when hee had thus sayed, *Tamerlane* thought  
that *Baiazeth* did beate him verie grievously, and  
troade and trampled vppon him with his fete, soze  
bruising his belly and bowelles: in so muche that the  
nexte morninge, when hee had thought to haue ri-  
sen, hee remained still attainted with the appchen-  
ſion conceiued in his sleape: the whiche did nere  
quite bereue him of his wittes: and so rauinge  
al wayes vppon *Baiazeth*, dyed, leauinge his



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large Empire vnto his two sonnes, begotten of diuers  
benters, who consuming them selues with ciuill wars  
one vppon another, left an easie way for all those prin-  
ces and countries, whome their father had spoyled,  
and conquered, to recover all that which they had be-  
fore lost.

### The xliiii. Chapter.

Of Mahumet the second, the great  
Turke.



**M**ahumet the seconde, the great sei-  
gnior of the Turkes that tooke Con-  
stantinople, Pera, Capha, and the Em-  
pire of Trapezonda, the kingdome of  
Cilicia, or Caramania, and Bosna,  
and pierced Illyria or Slauonia, enen  
vnto Forum Iulij, nowe Friali, where  
he discomfited the Venetians with the flower of al Italie;  
began his reigne with the murthering of two infants  
his brothers: so fearefull was he of fall, that neither  
their brotherly blood, nor impotent age, could per-  
suade the bolfull man securitie. But anon after that  
he had wonne Constantinople, the stately seate of the  
Easte Empire, and slaine the Emperour therein; be-  
fore Belgrade, which he boasted that hee woulde take  
within fiftene dayes, whereas, as his father had  
like a coward in dayes besieged it seuen monethes,  
hee was by a sallie out of the towne daungerously  
hurte vnder the pappe, his armie discomfited, his  
campe taken with all his ordinaunce, martiall fur-  
niture, and carriages, and hee him selfe glabbe  
to

to take safetie by the benefite of a darke night: yea, so  
 great was his ouerthrowe, that it was thought by men  
 of wisdom and experience, that if the *Hungarians* had  
 prosecuted the victorie, they might haue vttered him out  
 of *Constantinople*. The next morning when he was come  
 vnto himselfe, after the rage of his wound was some-  
 what abated, and vnderstande howe great a foile he had  
 taken, he would haue poisoned himselfe that he might  
 not returne home in so great dishonour, and was hard-  
 ly letten by his friends from doing thereof. Hee could  
 neuer abide after to heare or speake of this foule foile: &  
 as often as he vntwillingly minded it, he would teare his  
 beard, fetch deepe sighes, & gaspily grind his teeth: cruelly  
 cursing that dismal day: the which he did all his life af-  
 ter account for a blacke and infortunate. But after  
 this tempestuous storme, the which had nere destroyed  
 him, a wished winde gan blowe againe, and he conque-  
 red the Empire of *Trapezonda*, the Isles of the *Aegean*  
*sea* or *Archipelago*, *Miseleno*, and *Bosna*, the *Pelopone-*  
*sus* or *Morea*, the whiche the *Venetians*, and two of the  
*Paleologi* possessed, brake downe the strong wall, that the  
*Venetians* had builde in the *Isthme* of *Corinthe*, and gott  
 those towne which the *Venetians* had in *Morea*, and by  
 bloudie assault *Enbea*, now *Nigrepont*. Having thus for-  
 tunately subdued *Constantinople*, and all *Greece*, with the  
 Islands thereabouts: it was a great eye sore for him to  
 see the royall *Rhodes* free from his bondage: wherefore  
 frowning fortune picked him forth to assaile it with  
 many a foule bloudie foile, receiued both by sea & land:  
 thus when force failed, hee sought to take it by treason,  
 suborning many false knaues, who vnder colour of fugi-  
 tiues should betray it vnto him: but when that neither  
 this foreskinne ioyned to his Lions, was long enough  
 to reach the *Rhodes*, hee feigned great friendship, if that  
 they would vouchsafe to pay him any trifle in the name

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of tribute, yea, & present him with any gift: but when that nothing would be graunted vnto the enimie of Christe: and hee had vainely spent thre years in these toyes: he fell againe to force, inuading it with a mightie fleet, and four & 20 thousand men, but with no better successe, then that after hee had lost 7000. soldiers at the landing, and two & thre thousand at every assault, of whome hee made very many during his aboade there of thre monethes, hee was forced to depart home with incredible losse of men and munition, and much greater of his honour. But when his haucie heart could not rest in this great dishonour, but prepared for the reuenge thereof, and also to conquere *proue Italie*, as hee termed it: where his mightie armie being landed had taken *Otranto*: his purpose was puenented in the one, and the prosperous course of his conquestes corrupted in the other, though his soudeine death, when he had liued 58. yeares and reigned 31.

### The xlvij. Chapter.

Of Selime the first great Lord

of the Turkes.



**S**ELIME, that came vnto the Empire of the *Turkes* by murdering of his father, brothers, & brothers children, ouerthrew in battell the mightie *Sophie* in the midst of his realme, and toke his chiefe cities of *Chios*, & *Tauris*, subdued the *Aladuli*, that inhabite the mountaine *Taurus*, conquered the Empire of *Egypt*, that stretched on one side vnto the desertes of *Arabia*, the freights of the redd sea, and to *Aethiops*, and on the other vnto *Cilicia*, slaying two Soldanes: yet this



This man who was of rare felicitie in all his attempts, was overthrown, and hurt in the battel that he fought against his father, and also made such an hauntie retire out of the *Persian* dominions, that it might very well be termed a fearefull flight, losing a great number of his men, his ordinance, and his carriages in the passing over of *Euphrates*, the *Persians* hotly pursuing them. And when hee had escaped the *Sophie*, hee was no lesse endangered and endangered by the *Aladuli*. And finally this furie of hell, that threatened utter destruction to the Christian name, reigned not about seven yeares, but died miserably of an eating Ulcer in his reynes, which consumed so much fleshe in one night, that a man might turne his fist round in the hole: yelding vpp his wicked spirite at the village of *Chiole*, where hee had vnglaciously before foughten against his father.

The xlvij. Chapter.

Of Ferdinande the sixt king  
of Hispaine.



**F**ERDINANDE the sixt king of *Arragon*, and *Sicyl*, that had by his wife the rich kingdoms of *Castill* and *Lions*, and won by sword the kingdoms of *Granata*, that had bene in the handes of the *Moores* almost eight hundred yeares, of *Naples*, and *Nauarre*, and an other world of rich countries in the *West Indies*: had a great, and yet an harmelesse admonition, of mans tickle state, at the siege of *Granata*.

For a *Moore* burning in desire of deliuering his countrie

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trie out of perill, by a desperate attempt of killing the king and Quene of *Hispaine*, came out of the towne into the *Hispansh* campe, feigning that he had brought conditions of peace, and desiring to be admitted vnto the kinges and Quenes presence: but hee was put by his purpose throughte a meruailous chaunce or rather by Gods special provision: for a noble man of *Hispaine*, that lay in a goodly and riche hall, sent for this *Moore* to come vnto him: being very desirous to vnderstand what newes the *Moore* brought. The noble man sate at that instant at dinner with his wife: whome the *Moore* taking by their bzauerie, to be the king and the Quene, assaulted them: soze wounding them both, but yet was stayed from killing them by the rescue of their seruants. But after ward whē that this viciozious king returned from the glorious conquest of the kingdome of *Graneta*, and rode into *Darselona* in triumphant maner, with the great acclamations of the people, ringing his renoune: hee had in the middest of that proud pompe almost losse both life and kingdome. For one *Canemas* a *Cathelane*, who seemed to haue bene long time molested with the madde melancholie, thincking to haue killed the king in his chiefest solitie, gaue him a great wound in the neck. Neither could any other cause of doing this desperate facke be wounge from him by all kinde of terrible tormentes, then that he hoped, if that *Ferdinando* had bene slaine, to become king himself, being a very poore knaue: the which thing, he said had bene told him oftentimes by an Angel. On so feeble, & fleeting a foundation, do kingdoms stand, & on so tottering a steele do princes sitt, that sporting fortune seemes oftentimes to put them into the hand of a madd man. But nothing did moze manifestly shewe vnto him his brittle blisse, then the revolting of all the noble men of the farther *Hispaine*, (except the duke of *Alua*) vnto *Philsp* duke of *Burgonie*: who had married his

his eldest daughter and heire, at his arrival in *Hispaïne*, after the death of *Quéne Isabell*, they eftsones, saying, that they would rather adoze þ sunne rising, then going downe. The griefe of this shamefull forsaking of him did so gripe the aged pꝛinces heart, that not being able to endure the dishonour, to be a subiecte, where hee had long reigned: he left *Hispaïne*, and sailed with his newe wife vnto *Naples*, chosing rather to cōmit himselfe vnto the doubtfull faith of the gouernour, and conquerour of that flourishing kingdome, whom þ report was minded to reuolt, & make himselfe king of *Naples* (the which hee might easily haue done) then vnto the open ill wills and rebellion of the vnfaithful *Hispaniards*. And doubtlesse hee was in very great danger of being vtterly excluded out of his kingdomes of *Castill & Lions*, if þ God had not shortly after taken out of the woꝛld his sonne in lawe, who was so alienated from him, that when the courteous king laden with wearisome yeares, had taken a lōg painefull iourney to receiue him at the water: the pꝛoud and vnciuil duke would not bouchsafe to shew him any countenaunce. But after he had giuen him scoꝛnefully a woꝛd oꝛ two, and them tw in fꝛench, which the king vnderstood not, he flange away from him, & al the nobilitie with him.

*The xlix. Chapter.*

Of William Conquerour.



At noſwe after that wee haue romed long abroad in all foꝛeigne lands, let vs returne home vnto our owne countrie, & take a view of ſuch pꝛinces as haue by dint of ſwoꝛd attained the imperial crowne thereof, oꝛ enlarged the dominions: leaſt we may be thought to be like vnto the

*Dq.*

*Lamia*



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*Lamie* in *Doets*: whom they do faine to see very erady when they are abroad, but to be starke blinde at home.

*William*, bastard sonne vnto *Robert* duke of *Normandie*, who left him his heire, although by puiſſance he cōquered this land, discomfited in battel y<sup>e</sup> king of *Denmarke*, forced the king of *Scotland* for feare to do him homage, & swaie him fealtie: yet the often rebellions and secrete treasens of the *Englishmen* & *Normans*, the perfidiousnes of his owne deere bzother *Odo*, in whom he reposed his greatest trust, y<sup>e</sup> wicked reuolting of his eldest sonne *Robert* vnto the *French* king, & with his aide his daungerous inuasion of *Normandie*, his arme thrust through in fight, and his vnhoꝛsing by that vnnaturall child, and his bowelles sore brused, by a leape off his hoꝛse in his last voyage against the *French* king, of the intollerable torments whereof he died, will not suffer him to be enrolled among the happie. But nothing in my mind doth moze manifestly bewoꝛay his infelicitie, then that he had not so much ground at his death, as could couer his carcase without doing an other man wꝛong: and y<sup>e</sup> which the begger hath without contradiction, was denied and forbidden this mightie king. Hee had built *S. Stephens Church* at *Cane* in *Normandie*, (where he would be buried) vppen an other mans ground, and had not payed y<sup>e</sup> owner for it: who being then a very poꝛe man, yet nothing fearing the funeral pompe, and the great number of nobles attending on the coꝛps, did thrust through the thickest thronge of the solenne traine, like vnto a madd man, and got him to the Church doꝛe, wherein he stode stoutly to withstand the bearing into the Church of the kings body, crying out with a lowde voice: Hee that in his life time oppressed kingdomes by his furious foꝛce, hath hitherto with feare also oppressed mee: but I that do suruiue him that hath done me the wꝛonge, will not graunt rest and peace vnto him now he is dead.

The place

place whereinto ye doe carrie this dead man is mine, I claime that it is not lawfull for any man to lay a dead body in an other mans ground. But if y<sup>e</sup> the case do so stand, that when as now at the length, through y<sup>e</sup> grace of god God, y<sup>e</sup> autho<sup>r</sup> of this so vnworthie a wrong is extinguished: yet force still doth flourish, I do appeale vnto *Rhollo* the founder & father of this nation: who alone is of greater power by y<sup>e</sup> lawes which he ordeyned, then is any mans iniurie. And therewithal I know not whether by hap, or mans fraud, there sodeinly was scene a great fire, which raged on the Church, & the houses nere adioynning: then euery body speedily running to quench the fire, lest the kinges co<sup>r</sup>ps desolate all alone: onely *Henrie* the kinges youngest sonne could not be gotten fro his fathers body, who being scared with, as it were the manifest wrath of God, presently paid the po<sup>r</sup>e ma<sup>n</sup> for his ground, & discharged his fathers iniurious spirite. But these blisselesse bones of his, which so hardly obtayned entombing, did after ward as vnluckily againe lose it in *Anno Domini 1562*. when *Chastillion* conducting *reliquias Danaum*, at q<sup>ue</sup> *immitis Achilles* those that had escaped at the battell at *Dreax*, toke the citie of *Cane*. For certaine sauage souldiours, accompanied with foure Capteynes, did beate downe, and vtterly deface y<sup>e</sup> noble tumb, and monument of that renowned conquerour, and victorious king, and pulled out all his bones, which they spitefully threwe away, when that they could not finde the treasure y<sup>e</sup> they falsly surmised had been layed by there, as I haue bene certainly enformed by *Englishmen* of very good credite, & faithfull fauourers of the reformed: who saue this sorrowfull sight scarce without distilling teares. And also *Theuet* maketh mention of this matter in his vniuersall Cosmographie, writing of *Cane*.

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## The 1. Chapter.

Of Henrie the second.



**H**ENRIE the second had by his father, y<sup>e</sup> Carledomes of *Aniow*, *Toures*, and *Mame*: by his mother the kingdome of *England*, and the duchie of *Normandie*, and by his wife y<sup>e</sup> mightie duchie of *Aquitane*, and y<sup>e</sup> earledome of *Poitow*, conquered the kingdome of *Ireland*, and toke prisoner in battell the king of *Scottes*: but this his glistering gloxie was souly darkened, by the shamefull submission of his crowne vnto the *Romane See* (as *Platina* their recorder both report) or certes by binding himselfe vnto vnreasonable conditions, to abate the enuie of the murther of *Thomas* the archbishop of *Canterburie*, as our *Chronicles* do record: and by the dangerous and wicked warres a long time kept in *Normandie*, *Fraunce*, and *England*, with al his vngodly sonnes, *Henrie*, *Richard*, *Gefferie* and *Iohn*, yea, and his owne wife, and their mightie confederats, the kings of *Fraunce* and *Scotland*, with a great number of the *English* nobilitie, and after the death of his vngracious sonne *Henrie*, by the second reuolting of his sonne *Richard* vnto the *French* king, who wan from him in those warres a great part of the duchie of *Normandie*, and besieged him in the citie of *Mauus*, out of the whiche hee fearefully fledde, and left that citie, which of all other he best loued, to be won w<sup>th</sup> *Toures* by his fierce enemies, for which he was cast into such a chafe, y<sup>e</sup> he opely said, that he would for ener after, wholly withd<sup>ra</sup>w his heart frō *God*, saing that he had suffered his delight to be taken, and deformed w<sup>th</sup> fire: but anon after he came vnto him selfe

Polydore.



selfe, and acknowledged his errour, and wickednesse: and suppliantly sued vnto the Frenche king for peace, the which he could by no meanes obtaine. Wherefore despairing of the safetie of his estate, hee died rather oppressed by this cruell concourse of calamities, then woone with sicknesse.

The li. Chapter.

Of Edward the thirde.



**A** Fortune was vnto Edward the thirde, a louing and cocklinge mother in his youth, in giuing him the famous victozies at Sluse, Cressey, Poyters, and Durham, with the taking prisoners of the Frenche and Scottishe kinges, and the restoring of Peter king of Castill, and augmenting his dominions with the towne of Calais, and the Carledome of Guisnes, and sending of him so many balliant sonnes, and to so long life to haue prooofe of their prowesse: so was there no lesse cruell stepdame vnto him in his age: for the reuolting of the Charles of Armeniacke, and Petruiagors, whiche brought the losse of Ponthieu, Poitou, Caours, Limosin, Xantoigne, Perrigort, and finally almost, all Gascoigne, except Baron and Burdeaux, and all Britaine, vnlesse it were Brest, and the discomfiture and taking of Iohn Earle of Penbruche, and his greate flete, comming to the rescuse of Rochell, the uncourteous & disobedient deniall of subsidie by Parliament in that his greate necessitie, and the licentious complaint against him in open Parliament for keeping of Alice Piers, and the proude appointing of him Tutors, as though he had bene a pupil, who in his nonage was

Dq.iii.

thought

## Byshops Blossoms.

thought mete to hurle his father from the helme of common wealth, and rule the rudder him selfe: and finally the vntimely deathes of his two valiant sonnes Leonell, and the onely staye and staffe whereon his woyn age did leane, and holde vpp it selfe, Prince Edward, the sorowe wherof quite brake the heart of the wofull father, which was before soe wasted with age, and the griefe conceiued for his vntwonted forward fortune.

And to make vp the mischief, hee left the realme to be ruled by an vntyriftie pupill, who could neuer learne lesse all the dayes of his life, then howe hee shoulde rule him selfe. This worthy Prince doeth proue that to be true, that *Paulus Aemilius* noteth in *Charles the great*: that Fortune doth thinke it a goodly thing to shewe vnto men both her powers, in kings of long life: and that those Capteines which are saide neuer to haue found Fortune but saourable in great attemptes, lightly dyed young men: for so (saith hee) I do thinke it hath seemed good vnto God, lest that humane thinges may seeme to bee able to giue true and sound felicitie.

### *The liii. Chapter.*

Of Henrie the fift.



In that perfect patterne of prouesse Henrie the fift, I blame his vntyriftie youth, and his being committed to the kinges benche by the Lorde chiefe Justice for his misdeameour, (such a president, as I thinke is hardly to be founde in all the re-  
cordes

cordes of antiquities) his wounding at the battell of *Shrewesburie*, the dangerous conspiracie to murther him made by the Earle of *Cambridge*, and other in his first voyage into *fraunce*: his greate hofulnesse for *Agincourt* fiede, and almost vtter despaire of escape: the diffomfiture in fight, and also the death of his brother the duke of *Clarence*, and last of all, his owne vntimely death, the which did not onely corrupt all his former victozies, and lost the duchie of *Guian*, whereof his auncestours had bene possessed ever since *Henrie* the seconde: but also did so wrappe the realme in such ciuil discorde that it is almost a miraele, that it was not quite destroyed for ever. So that if wee do duely consider the euent, it had bene much better for this land that he had neuer bene borne, then to haue prouoked the *frenche* men, and not to haue quite subdued and famed them: and to haue begotten to succede him, one so vnfit to gouerne, although he were otherwise a Prince of singular pietie and godlinesse. But as for *Henrie* the fourth, *Edward* the fourth, and *Henrie* the seuenth, who gott the crowne by the swoorde, they kept it with so much, and so greate trouble, that I thinke no wise man would take vpp the crowne, if it laye vpon a dounghill, to weare it in such continuall perils and molestations: as *Amidolus* did vse to saye.

*The Conclusion.*



**D**E P seinge that the miseries of mankinde are so manye, and so greate: and with so manifolde and grieuous calamities, haue all they bene oppressed, whome fickle *ffortune* hath serued mosse to fauoure: what maye they promise



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promise vnto them selues, that doe thinke that they  
are now carried with the most bliffull blast of wo:ldly  
felicitie: Let them like wise men perswade themselves  
that they are made of the same lamentable lump, that  
other men are, and also as much subiect vnto soudeine  
sorowes as they that haue bene befoze them. Wher-  
foze, let them thinke moderately of them selues, let  
them make accompt of the guylefull giftes of false  
Fortune, as though they should be incontinently ta-  
ken from them: let them not prondly despise the wret-  
ched, whome lowzing lott hath laide lowe: seeing that  
the vnstablenesse of their owne tottering state maye  
shortly cast them into the same sncke of shame as they  
do thinke it: finally, let them attribute all honour and  
glozie vnto God, the onely authoz and also con-  
seruer of their bzittle blisse: whome let  
them serue mosse lowly, if that  
they desire to continue  
aloft in the ruling  
of other.

[(.)]

## FINIS.

# A Table shewing what is contained in euery Chapter of this booke.

## *The first Chapter,*

Of the essence, ynchangeablenesse, singlenesse, and almightynesse of God.

## *The second Chapter.*

Of the wonderful pride of Plapho, Menecrates, Alexander, Commodus, Caligula, Domitian, and Cōdras, who would be adored for Gods: of a wittie decree of the Lacedemonians touching Alexanders deification: howe Philippe of Macedonie dolted Menecrates: and also to repressse his owne pride gaue in commandement vnto one to tell him euery morning that he should remember that he was a man. Of a free speeche of a botcher vnto Caligula, and of a worthy saying of Antigonus.

## *The third Chapter.*

Whereof false Gods had their first groundes, and the causes that moued diuers nations to account men for Gods after death, and also some while they liued: as Demetrius, Iulius Cæsar, Pycta, Lysander, Simon Magus, and Appollonius and of the extreeme madnesse of the Egyptians in chosing of their Gods. Of the impudent flatterie vsed by the Embassadors of Palermo vnto the Byshop of Rome: and of the people vnto Herodes Agrippa: and the grieuous punishment of God for his accepting thereof. Of the greates reuerence that the Persians gaue vnto their kings: and of the rare loue that the Galles, and the Aethiopians bare vnto their Princes: two worthie sayings of Antigonus, & Canute.

*The*

# The Table.

## *The fourth chapter.*

Of the manifold miseries of man.

## *The fifth chapter.*

The immoderate mourning of man : and examples of men, that haue died of sorrowe conceiued for the decay of Gods glorie, Countries calamitie, and infortunie of parentes, children, brethren, wiues, maisters, and freendes.

## *The sixth chapter.*

Of the great riot of man in apparel, and particularly of the excelle therein of a Cardinals harlot, of Poppea, of the soul-diours of Antiochus, of Caligula, Heliogabalus, Charles Duke of Bourgongne, of the Marques of Astorga, Agrippina, Lollia Paulina, of the auncient Romanes, Greekes, & Alexandrines, of the great prices of a pearle, & a precious stone. And also howe man doth alter the naturall constitution, and ornamentes of his bodie, of Poppea her bath, and of a Patriarche and Cardinall that made themselves to looke pale.

## *The seventh chapter.*

Of the vntreasonable riot of man in buildinges, and namely of the Romanes, Nero, Caligula, Heliogabalus, Lucullus, Clodius: of the rare riot in household stuffe of the Romanes Greekes, & Asians, & specially in their counterfeites borne painted, & wrought in metal, with the incredible prices of diuerse of them, in curiously wrought plate, hangings, beds, bedstedes, chaires, stools, tables, with the excessiue prices of many of them. Of the great riot in plate of Antonius, Bassus, Sopus, Heliogabalus, the libertes of Claudius, a Cardinal, and againe the sparenesse therein of the ancient Romanes, of Scipio Africanus, and his brother, and of Aelius Carus: and what silver was found in Carthage, when it was sacked: and of a costly peece of Arras bought by Leo the tenth.

## *The eighth chapter.*

Of the great riot of the Romanes in their feastes, with the incredible prices of their Acates: of the intemperance therein.



# The Table.

therein, of Timocreon, Crispinus, Vitellius, Nero, Helio-  
gabalus, Lucius Verus, two Antiöchi, Marcus Antonius,  
Cleopatra, of Aelopus a player and his sonne Clodius, Lu-  
cullus, Galeazzo a Venetian, two Cardinals, and Mulecasses  
king of Tunis: and againe the frugalitie in diet of the an-  
cient Romanes, of Augustus, Pertinax, Iulianus, and Alex-  
ander Seuerns: also the daily proportion of diet for house-  
holde of the kings of Persia, and of Alexander the great.

The great prices of precious ointmentes, and the riotous  
vse of them in auncient time: and howe that Plotius and  
Mulecasses were disclosed vnto their enemies by their  
sweet odors. The manifolde sorts of wines, & the alteringes  
of water found out by riot, and the rare deuises to make  
men haue an appetite to eate and drink superfluously. The  
great incommodities of excesse in diet: the great death in  
the Duchie of Wittenberg by immoderate drinkinge of  
wine, and at the game of drinking set forth by Alexander  
the great. The wonderful gresenesse of Nicomachus, Pto-  
lomey, Alexander, Dionysius, and Sanctius, of the rare ver-  
tue of an hearbe to make a man leane, the rauinous nature  
of the beast Rosomacha, and of certaine straunge shepe, and  
swine.

## *The ninth chapter.*

Of the riotous magnificence of the Pyramides, Labyrinthes,  
Obelisces, of the Babylonian garden, of the vaine costly  
shippes of Ptolomey, Hiero, Seloistres, Caligula, the woun-  
derfull purposelesse bridges of Caligula, and Traian, of the  
sumptuous Theatre of Scaurus, of the incredible charges  
bestowed by the auncient Romanes in playes, games, and  
triumphes.

## *The tenth Chapter.*

What intollerable troubles riot doth bring vnto man: how it  
caused Catiline, Marcus Antonius, Curio, & Caesar to reise  
vppe ciuill wars: and of a dumbe shewe of Heraclitus that  
nothing doth more cause rebellion. The shamelesse shifts  
of Iulius Caesar, Caligula, Nero, and Domitian to maintein  
their riotous expences, and of Cleopes to finishe his Pyz-  
mis: howe Apitius murdered himselfe because he was not  
able to beare the charges of his wonted riot.

# The Table.

## *The eleuenth Chapter.*

The vnutterable tormentes of loue : the inordinate lust of man, bothe before, after, & against nature. Of an harlotte that said she neuer remembred her selfe maide : howe Solomon and Achaz, begar their heires at the age of eleuen yeares: of a Camell that killed his keeper for deceiuing him in horsing his damme : of a man in Germanie in our dayes that begat vpon his mother a childe, the whiche he afterward married : of an horse that killed himself after he perceiued that he had serued his dam : of diuerse men that burned in the lecherous loue of them whom they neuer sawe. Of diuerse that raged in lust vpon senselesse statuiers.

## *The twelfth Chapter.*

Of the tormentes of ambition : whiche are also confirmed by the examples of Themistocles, Alexander, Iulius Caesar, Mancinus, and an Indian. Of the wonderfull summes of money giuen by the Romanes to obtaine the honour to beare office : and of the manner of the choosung of their Magistrates.

## *The thirteenth Chapter.*

Of the painful troubles procured vnto man by his vn-satiabie couetousnesse.

## *The fourteenth Chapter.*

Of the great care and hofusulnes ingrafted by nature in man for his burial : the rites aswel auncient as moderne of almost al nations, and sectes vsed at burials: with mention of diuerse costly tumbes.

## *The xv. Chapter.*

Of the confuse and causelesse feare of man, and particularly of the Romans thrise, of Augustus, of the Greekes thrise, of the confederates called the common wealth before Paris: of the Emperials in our dayes at Villa Francha : of Pylander, of one that died by seeing of Hercules, of Artemons madde fearefulnesse, of Saint Vallier Duke of Valentinois: howe Cassander was affrighted at the sight of Alexanders Image, and other suche vaine feares.

*The*

# The Table.

## *The xvi. Chapter.*

Of the furious wrath of man, and specially of Walter Earle of Breme, and Matthias king of Hungarie,

## *The xvij. Chapter.*

Of the care and hofulnesse that religion and superstition breedeth in man. Of the vntollerable sorrowe for sinne, of Dauid, Marie Magdalene, Fabiola, Edgar, the griping griefes of a guiltie conscience, and the vaine imaginations of the Melancholike.

## *The xviij. Chapter.*

Of the great hofulnesse to prolong their liues, of Lewes the eleuenth, Charles the seuenth, Dionysius, Commodus, and Aristippus.

## *The xix. Chapter.*

Of the shortnesse and vncerteinie of mans life, and by howe many casualties it is cut off, and of sundry straunge kindes of souden deathes.

## *The xx. Chapter.*

That not great riches and large Empire do make a man happy: the which Socrates proued by an excellent induction: whereunto is annexed a golden sentence of Agefilaus.

## *The xxi. Chapter.*

A discourse of the brittle blisse of Alexander the great.

## *The xxij. Chapter.*

The infelicitie and dolefull end of Demetrius, yea, his variable life and actes.

## *The xxij. Chapter.*

The greatnesse and also great mishaps and troubles of Iulius Cæsar, and a worthy saying of Charles the fift.

¶¶¶

The



# The Table.

## *The xxiiij. Chapter.*

Of the variable euent of Marcus Antonius.

## *The xxv. Chapter.*

Of Caligula his monstrous doings, vntollerable enuies, rare infelicities, and shamefull end: but the singular vertues of his father, and great loue that all men bare vnto him.

## *The xxvi. Chapter.*

Of Domitians doings.

## *The xxvij. Chapter.*

Of the casualties of Commodus.

## *The xxviii. Chapter.*

Of the rare conquestes and losses of Cosdras king of Persia.

## *The xxix. Chapter.*

Of the insolent exulting of Vgolme Earle of Pisa, Fredericke the second, and Henrie the second, for their good fortune: but their fall falls, and againe, the moderation of mynde in their victories of Epaminondas, Philip of Macedonie, Camyllus, Paulus Aemylus, Charles the fifth: and why at Rome a bondman did ride in the chariot whereat did hang a bell and a whip, with him that triumphed.

## *The xxx. Chapter.*

Of the infortunate fall of many great conquerours and founders of Empires.

## *The xxxi. Chapter.*

Of the greatueltie and also vnluckie chaunces of Augustus.

## *The xxxij. Chapter.*

Of Traiane.

## *The xxxiiij. Chapter.*

Of Seuerus.

## *The xxxv. Chapter.*

Of Constantine the great.

## *The xxxvi. Chapter.*

Of Iustinian.

*The*

# The Table.

- Of Heraclius. *The xxxvi. Chapter.*  
Of Michael Paleologus. *The xxxvii. chapter.*  
Of Charles the great. *The xxxviii. chapter.*  
Of Charles the fifth. *The xxxix. chapter.*  
Of Solomon. *The xl. chapter.*  
Of Herodes king of Iudea. *The xli. chapter.*  
Of Mahomet. *The xlii. chapter.*  
Of Hismael the Sophie. *The xliii. chapter.*  
Of the Cherife of Maroccho. *The xlv. chapter.*  
Of Barbarossa king of Algier. *The xlv. chapter.*  
Of Tamberleine the Tartar. *The xlvii. chapter.*  
Of Selime the first great Lord of the Turkes. *The xlviii. chapter.*  
Of Ferdinand the sixt king of the Hispaines. *The xlix. chapter.*  
Of William Conquerour. *The l. chapter.*  
Of Henrie the second king of England. *The li. chapter.*  
Of Edward the third king of England. *The lij. chapter.*  
Of Henrie the fift, king of England.  
The conclusion.

The





# *The Errata.*

Fol.	pag.	line.	Fault.	Correction.
1	1	20	singlenesse of God	singlenesse God
4	1	21	of bountifull nature	with the giftes of bounti &c.
5	1	17	Camelion pardis	Cameliopardis
10	1	3	you	now
10	1	12	the	them
11	2	22	poemes	Paranes
12	2	16	people	Peple
12	2	32	Triumphes	Triumuir
15	1	3	furmament	frumentie
15	2	32	tenour	terroure
17	2	19	gratious	gricuous
22	1	10	100000.	1000000.
27	2	17	Myrrha	Murrha
40	2	22	made	make
57	1	32	burne	burie
59	1	14	siluer	Siler
100	1	28	these	the East
100	2	6	demeanour	misdemeanour
100	2	20	Cicero	Curio
103	2	12	salting	fallying
104	2	7	25000.	250000.
85	1	14	mire	meere
88	2	21	abieft	obiect
101	2	18	boldnesse	baldnesse
102	1	19	moued	monyed
104	2	14	of the Bataui	of the king of the Bataui
115	1	3	especiall	espiall
115	2	16	orgents	his agents
112	1	25	the	these
113	1	12	cartes	certes
113	1	15	answered nothing:	answered nothing &c.
114	1	12	scuffed	stiffed
155	2	11	Sentines	S. Quintins
116	2	22	feas	feese
119	1	14	liueing	his liuing
120	1	28	named	hauing named
120	2	22	now	nor
126	1	34	hall	hat
128	2	14	finally	smally
140	2	12	where	wheras
142	2	19	brought	brought soorth
137	2	11	Angier	Argier

Other escapes of lesse weight and small importance, I referre  
(gentle Reader) to thine owne correction, in thy priuate reading.